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BIBLE WORD-BOOK

BY PROF. W. SWINTON

EDITED

BY

T. J. CONANT, D. D.



Presented by

C. B. CHAPMAN

FOR THE USE OF SUNDAY-SCHOOL TEACHERS, BIBLE CLASSES,
AND BIBLE READERS GENERALLY.

BIBLE WORD-BOOK:

A Glossary of Scripture Terms

WHICH HAVE CHANGED THEIR POPULAR MEANING, OR
ARE NO LONGER IN GENERAL USE.

BY

WILLIAM SWINTON,

AUTHOR OF "HARPER'S LANGUAGE SERIES," "WORD-BOOK,"
"WORD-ANALYSIS," ETC.

EDITED BY

PROF. T. J. CONANT, D. D.



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597

P R E F A C E.

THE aim of this little manual is strictly practical. Though designed for the use of Bible-readers generally, it is specifically intended for Sunday schools and Bible-classes. The hope of the author is that it may be introduced as a *regular study* in Sunday schools and Bible-classes. The entire vocabulary of peculiar and obsolete terms, here given, does not much exceed three hundred words; so that a weekly lesson of six words would in a year carry the scholar through the whole list. This would give a definite and specific aim to Sabbath instruction; and the knowledge thus acquired could hardly fail to bear fruit both in the spiritual and the intellectual advancement of the student.

In the idea of this book there is nothing original. There have been several learned and elaborate works on the vocabulary of the Scriptures; and the merit, if any, of the present little hand-book is rather in the absence of learning and elaborateness,—that is to say, in such a treatment of the subject as shall bring the matter down to the comprehension of plain read-

ers who do not possess any special philological training, and as shall adapt it to the conditions of Bible-class recitation.

The general plan is, in the case of words that are obsolete, to give their significance; and in the case of the larger list of terms that have undergone transformations of meaning, to state the Bible sense of the word, and then to bring it into comparison with its modern definition. The Scripture significance of important words is further illustrated by the citation of passages from authors who wrote contemporaneously, or nearly so, with the publication of our translation. It may also be noticed that in each case the word is introduced either by the textual quotation of a Bible-passage in which the given word is found, or else by a reference; and in many instances additional references are given. It is recommended that students be encouraged to bring together all the passages in which the word is used, noting the meaning in each case.

The author has to express his obligations to the following works: Trench's Glossary, the Bible Word-Book of Eastwood and Wright, and Nares's Glossary, which have been freely drawn on.

W. S.

NOTE BY DR. CONANT.

AT the request of my friend, Professor Swinton, I have looked over the manuscript of the following manual for Sunday schools, making such occasional suggestions as might further the author's design. Its value to Sunday-school teachers and pupils will be evident on the inspection of a few pages.

During the two and a half centuries since the first publication of the English version of the Scriptures in 1611 many words have gone nearly or quite out of use, and others have come to be used in a different sense from that intended by the translators. Both classes of words require explanation ; and, in most cases, their meaning is best illustrated and most clearly apprehended by quotations from old English writers, where they are used in the same sense as in our version of the Scriptures.

The study of the Bible-texts referred to under the words given, and of other texts containing them, which may be found by the aid of a concordance, would be a useful and interesting exercise for Sunday-school classes, throwing unexpected light on many passages of Holy Scripture.

I heartily commend this little manual to Sunday-school teachers and their classes, and to others who have not access to more expensive works largely devoted to literary discussions which have no direct bearing on the illustration of Scripture.

T. J. C.

Bible Word-Book.

A.

A.

An.

A, an. The use of *a* or *an* before a word beginning with vocal *h* was not uniform at the date (1611) of our authorized version; and the far greater frequency of the latter form indicates a feebler sound of the *h* than we now give it. Thus we find in *Ex.* xxv, 10, *a* half, but in *Dan.* xii, 7, *an* half; in *Gen.* xxvii, 11, *a* hairy man, but in *2 Kings* i, 8, *an* hairy man; in *2 Kings* xii, 9, *a* hole, but in *Ex.* xxviii, 32, *an* hole; in *1 Chron.* xxv, 3, *a* harp, but in *1 Sam.* xvi, 16, *an* harp; in *Jer.* xxiii, 29, *a* hammer, but in *Judges* iv, 21, *an* hammer.

An (abbreviated, *a*) seems to have been nearly related to *on*. Hence we find in *Acts* vii, 60 fell *asleep*, and in *Acts* xiii, 36 fell *on* sleep; and in *Ex.* xix, 18 it is said, "Mount Sinai was altogether on a smoke," — properly, all Mount Sinai smoked.

"To set the people *a* work" (*2 Chron.* ii, 18) means to set them to work, to keep them at work,

Abide.**Abject.**

and "a work" should be written with a hyphen (a-work).

Skill in the weapon is nothing without sack; for that sets it *a-work*.
SHAKSPEARE.

Abide. Bonds and afflictions *abide* me. — *Acts* xx, 23.

Here the word means, as in old English, *to await*.

Abide me, if thou darest. SHAKSPEARE.

By an easy transition it takes the sense, *to bear, to endure*. "Everything that may *abide* the fire" (*Numb.* xxxi, 23); "the day of the Lord is great and very terrible, and who can *abide* it?" (*Joel* ii, 11.)

What fates impose, that men must needs *abide*.

SHAKSPEARE.

Abject, noun. The *abjects* gathered themselves together against me. — *Psalms* xxxv, 15.

The noun *abject* means a worthless, despicable person. It is obsolete as a *noun*, though we still retain the *adjective* "abject." Both noun and adjective are derived from the Latin "*abjectus*," *cast aside*. As a noun, *abject* was in common use in the seventeenth century.

We are the queen's *abjects*, and must obey.

SHAKSPEARE.

Abroad.**Adamant.**

Abroad. And he had thirty sons and thirty daughters, whom he sent *abroad*. — *Judges* xii, 9. See also *1 Kings* ii, 42.

In modern usage, *abroad* frequently means *out of the country*; but in early English literature it denotes merely *away from home*, or *out-of-doors*.

When any did send him rare fruits or fish from the countries near the seaside, he would send them *abroad* unto his friends.

NORTH'S *Plutarch*.

Hence, *to come abroad* (*Mark* iv, 22 ; *Rom.* xvi, 19) means to become publicly known ; as we now say, *to get abroad*.

Accept. Peradventure he will *accept of* me. — *Gen.* xxxii, 20.

To accept of meant to receive with approval and favor, as acceptable.

Shall we not think that God above . . . doth discern that frail men, in some of their contradictions, intend the same thing, and *accepteth of* both.

BACON.

Adamant. As an *adamant* harder than flint have I made thy forehead. — *Ezek.* iii, 9. See also *Zech.* vii, 12.

This word has now taken the form of *diamond*. *Adamant* is, however, nearer the original Greek *adamas*, which means the unconquerable, in allu-

Admiration.**Adventure.**

sion to the exceeding hardness of this stone. We still retain the adjective *adamantine*, meaning very hard.

Admiration. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her I wondered with great *admiration*. — *Rev.* xvii, 6.

The primitive meaning of *admiration* is *wonder*, as that of the verb *to admire* is *to wonder*. It did not carry with it the sense of *approval*, which our modern usage does. "Wondered with great *admiration*" is equivalent to wondered greatly, wondered *with great wonder*, which is the literal translation.

The undaunted fiend what this might be *admired*;

Admired, not feared.

MILTON, *Paradise Lost*.

In this passage from Milton, as in that from Revelation, the meaning is that of simple wonder; the fiend wondered, *marveled*.

Adventure. Which would not *adventure* to set the sole of her foot upon the ground. — *Deut.* xxviii, 56.

As a verb, *venture* has taken its place in later usage.

Yet I will *adventure*.

SHAKESPEARE.

Adversary.**Advise.**

Adversary. Agree with thine *adversary* quickly. — *Matt.* v, 25. See also *Luke* xii, 58.

The modern meaning of *adversary* is an *opponent*, an *antagonist*. But in the Biblical usage, as above, it has the specific meaning of an opponent in a *lawsuit*. This use of the word was common in the literature of the seventeenth century.

And do as *adversaries* do in law,
Strike mightily, but eat and drink as friends.

SHAKESPEARE.

Advertise. Come, therefore, and I will *advertise* thee what this people shall do to thy people in the latter days. — *Numb.* xxiv, 14.

In this passage *advertise* thee means *inform* thee. In modern use, the scope of the word is narrowed to informing in a particular manner, namely, by *publication*.

As I by friends am well *advertised* [that is, am well *informed*].

SHAKESPEARE.

Advise. Now therefore *advise* thyself what word I shall bring again to him that sent me. — *1 Chron.* xxi, 12.

To *advise one's self* means to *reflect*, to *consider*, and the passage is equivalent to *bethink thee* what word I shall bring again.

Go, bid thy master well *advise* himself.

SHAKESPEARE.

Advisement.**Affinity.**

Advisement. The lords of the Philistines upon *advisement* sent him away. — 1 *Chron.* xii, 19.

By *advisement* here is meant deliberation, consultation.

Without *advisement*, without discretion.

BARCLAY, *Eclog.*

Affect. They zealously *affect* you, but not well. — *Gal.* iv, 17.

The Bible meaning of *affect* is different from the modern sense, which is to *put on*. It signifies to strive after, to desire earnestly.

And one of them said that to be a secretary in the declination of a monarchy was a ticklish thing, and that he did not *affect* it.

BACON'S *Essays*.

Affinity. And Solomon made *affinity* with Pharaoh, king of Egypt. — 1 *Kings* iii, 1.

In its modern sense, *affinity* means relationship, or agreement, as the affinity of sounds, of colors. But its early meaning was more limited. It denoted relationship by *marriage*, as opposed to consanguinity, which denoted relationship by *blood*.

The Moor replies

That he you hurt is of great fame in Cyprus,
And great *affinity*.

SHAKESPEARE.

Aforehand.**After.**

Aforehand. She is come *aforehand* to anoint my body to the burying. — *Mark* xiv, 8.

This is the early form of the word now written *beforehand*.

The prophets, long *aforehand*, had prophesied of these works.

LATIMER'S *Sermons*.

Aforetime. Their children also shall be as *aforetime*. — *Jer.* xxx, 20.

Aforetime meant formerly, in old times, of old.

I would wish that patrons and bishops would see more diligently to it than has been done *aforetime*.

LATIMER'S *Sermons*.

After. Give them *after* the work of their hands. — *Ps.* xxviii, 4.

After here means *according to*, as the Hebrew particle is twice translated in the same verse.

And God said, Let the earth bring forth the living creature *after* his kind. — *Gen.* i, 24. And God said, Let us make man in our image, *after* our likeness. — *Verse* 26.

After is here used to translate two different Hebrew particles; the one in verses 24 and 25 having a distributive force (*each after its kind*), the other, in verse 26, being the particle of comparison (*according to*).

Agone.

All.

Agone. My master left me, because three days *agone* I fell sick. — 1 *Sam.* xxx, 13.

Agone, past and gone, old form of the past participle of the verb *to go*; then as an adverb, *past*, for which *ago* is now used.

It was long *agone* prophesied in the Psalm.

UDAL, *Erasmus's Paraphrase*.

For long *agone* I have forgot to court.

SHAKSPEARE.

Albeit. (*Philemon* 19.) This word is now almost obsolete. It means *although it be*.

Alien. I have been an *alien* in a strange land. — *Ex.* xviii, 3. Our houses [turned] to *aliens*. — *Lam.* v, 2. *Aliens* from the commonwealth of Israel. — *Eph.* ii, 12.

Alien (from the Latin *alienus*) means, of another country, a foreigner; and in *Eph.* ii, 12 is contrasted with fellow-citizens in verse 19.

If it be proved against an *alien*,
That by direct or indirect attempt,
He seek the life of any citizen.

SHAKSPEARE.

All. Without *all* contradiction. — *Heb.* vii, 7. And with *all* lost thing of thy brother's, which he hath lost. — *Deut.* xxii, 3.

All, with a negative, whether expressed, or only implied as in *without*, was a Hebrew and Greek

Allege.**All-to.**

idiom for *any*, and was so used, in the same idiomatic conception, by old English writers.

The trade of monkery, which was without *all* devotion and understanding.

LATIMER'S *Sermons*.

Allege. *Alleging* that Christ must needs have suffered. — *Acts* xvii, 3.

Allege (from the Latin law term *allegare*) meant to set forth proofs, to prove by quotation, not simply *to assert*, as at present.

Either *allege* the Scriptures aright, . . . or else abstain out of the pulpit.

LATIMER'S *Remains*.

Allow. Truly ye bear witness that ye *allow* the deeds of your fathers. — *Luke* xi, 48.

Allow has here the sense of *approving* or *praising*, — that ye *approve* the deeds of your fathers. In modern English it means merely to *permit*. However, *allow* has the meaning of praise in its original root (Latin *allaudare*, and that from "laus," *praise*. Compare our *laud*).

The less he is worthy, the more art thou therefore *allowed* of God, and the more art thou commended of Christ.

Homilies against Contention.

All-to. And *all to* brake his skull. — *Judges* ix, 53.

All-to (the word should be written with a hy-

Alms.**Alpha.**

phen) meant, in old English, altogether, wholly, or too much. [*Properly, all-to brake.*]

We be fallen into the dirt, and be *all-to* dirtied, even up to the ears.

LATIMER'S *Remains*.

Smiling speakers creep into a man's bosom; they love and *all-to* love him.

LATIMER'S *Sermons*.

Alms. Who seeing Peter and John about to go into the temple asked an *alms*. — *Acts* iii, 3.

The word *alms* is here used in the singular, and some have thought wrongly; but though *alms* appears to be a plural, it is really singular. *Alms* is a contraction of the old English *almesse*, and this from the Greek noun *eleemosyne*, whence we have our adjective *eleemosynary*.

Beggars that come unto my father's door,
Upon entreaty have a present *alms*.

SHAKESPEARE.

Almug-trees. And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of *almug-trees*. — *1 Kings* x, 11.

From the *almug-tree* was derived the *sandal-wood* celebrated in the Scriptures.

Alpha. The first letter of the Greek alphabet (α), as Omega (ω) is the last.

Amazement.**Amiable.**

Amazement. *Amazement*, in its older sense, meant confusion or bewilderment of mind, from whatever cause; not, as now, simply *astonishment*.

Ambassage. While the other is yet a great way off he sendeth an *ambassage*, and desireth conditions of peace. — *Luke* xiv, 32.

The word *ambassage* is now obsolete. The modern equivalent is *embassy*.

Yonder men are too many for an *ambassage*, and too few for a fight.

BACON'S *Essays*.

Amerce. And they shall *amerce* him in an hundred shekels of silver. — *Deut.* xxii, 19.

To impose a pecuniary penalty upon an offender. It is now only a legal term, but was in common use in the seventeenth century.

Millions of spirits for his fault *amerced* of heaven.

MILTON.

That is, punished by the loss of heaven, as a penalty.

Amiable. How *amiable* are thy tabernacles, O Lord. — *Psalms* lxxxiv, 1.

The adjective *amiable* is here applied to a *thing*, namely, tabernacles. It preserves its primitive sense of *worthy to be loved*, from the

Ancient.

Answer.

Latin *amabilis*, and that from "amare," to love. How *amiable* are thy tabernacles means how lovely are thy tabernacles. The word has now lost its applicability to *things*, and has come to denote a quality of *persons* only.

If it be true that the principal part of treaty is in decent motion, certainly it is no marvel though persons in years seem many times more *amiable*.

BACON'S *Essays*.

Ancient, noun. The Lord will enter into judgment with the *ancients* of his people. — *Isa.* iii, 14. See also *Jer.* xix, 1; *Ezek.* vii, 26.

An *ancient* means an elder; one older than ourselves.

Forasmuch as our duty is to worship and adore the gods, to honor our parents, to reverence our *ancients*, etc.

HOLLAND'S *Plutarch*.

Anon. And *anon* with joy receiveth it. — *Matt.* xiii, 20. See also *Mark* i, 30.

Immediately, at once. *Anon* is derived from *an*, meaning *in*, and *one*, — that is, *in one minute*.

Answer. And one of the elders *answered*, saying unto me, What are these which are arrayed in white robes? — *Rev.* vii, 13. See also 1 *Kings* xiii, 6; *Isa.* lxxv, 24; *Matt.* xi, 25; *Luke* iii, 16.

In our modern usage *answer* implies that a

Apparently.**Apprehend.**

question has been asked. In the Bible it is sometimes used when no question has been asked, but with reference to something that has immediately gone before and is the occasion of speaking. So in *Acts* v, 8, Peter is said to have *answered* Sapphira, with evident reference to her object in coming to reaffirm her husband's falsehood.

Apparently. With him will I speak mouth to mouth, even *apparently*, and not in dark speeches. — *Numb.* xii, 8.

In modern usage, *apparently* means *seemingly*, — that is, something that is in appearance; but in the seventeenth century it signified *manifestly*, *clearly*, *openly*.

I would not spare my brother in this case,
If he should scorn me so *apparently* [i. e. so *openly*].

SHAKESPEARE.

Apprehend. I follow after, if that I may *apprehend* that for which also I am *apprehended* of Christ Jesus. — *Phil.* iii, 12.

Apprehend, from the Latin *apprehendo*, means, literally, *to lay hold of*, to take by the hand; in which sense it is used above. The passage throughout has reference to the Grecian games;

Artillery.**Astonied.**

apprehend, in the first part of the sentence, meaning to lay hold of the goal, and so to receive the prize; in the second part, meaning to take hold of by the hand and introduce to the course, as was customary.

There is nothing but hath a double handle, or at least we have two hands to *apprehend* it.

JEREMY TAYLOR, *Holy Living*.

Artillery. And Jonathan gave his *artillery* unto his lad, and said unto him, Go, carry them to the city. — 1 *Sam.* xx, 40.

Artillery, in modern English, means cannon used in warfare; but at the time our version of the Scriptures was made the term *artillery* was applied to *any* engines for projecting missiles; even the bow and arrow were included under *artillery*, and this is the signification of the word in the above passage.

The Parthians, having all their hope in *artillery* [that is, bows and arrows], overcame the Romans oftener than the Romans them.

ASCHAM, *Toxophilus*.

Assuage. The waters *assuaged* [i. e. *subsided*]. — *Gen.* viii, 1.

Astonied. Upright men shall be *astonied* at this. — *Job* xvii, 8. See also *Jer.* xiv, 9.

At one.**Attent.**

This is an old form of the word that we now write *astonished*.

At one, Atone, Atonement. And the next day he showed himself unto them as they strove, and would have set them *at one* again. — *Acts* vii, 26.

To be at one is to be united, reconciled ; *to set at one* is to reconcile.

The verb *atone* means to *reconcile*, to *make one*.

Atonement is the great reconciliation, or, literally, the *at-one-ment* of man and God.

So became they both *at one*.

SPENSER.

There is mirth in heaven
When earthly things, made even,
Atone together.

SHAKESPEARE.

If we do now make our *atonement* well,
Our peace will, like a broken limb united,
Be stronger for the breaking.

SHAKESPEARE.

Attent. Let thine ears be *attent* unto the prayer that is made in this place. — *2 Chron.* vi, 40 ; vii, 15.

The form now used is *attentive*, which form also occurs in our translation.

Season your admiration [wonder] for a while
With an *attent* ear.

SHAKESPEARE.

Audience.**Away with.**

Audience. And he spake unto Ephron in the *audience* of the people of the land, etc. — *Gen.* xxiii, 13.

With us *audience* means a collection of *hearers*, or *auditors*; but in the older use it denoted a *hearing*. (Latin *audire*, to hear.)

Avengement. (2 *Sam.* xxii, 48, *m.*; *Psalms* xviii, 47, *m.*)

This word has gone out of use, its place being taken by *vengeance*.

Avoid. David *avoided* out of his presence twice. — 1 *Sam.* xviii, 11.

This means *departed*, from the literal signification of *avoid*, to make void or empty.

Avouch. To avow, to solemnly declare or affirm. — *Deut.* xxvi, 17, 18.

Await. Laying *await* (*Acts* ix, 24), for lying *in wait*.

Away with, verb. The new moons and Sabbaths, the calling of assemblies, I cannot *away with*. — *Isa.* i, 13.

This expression is entirely obsolete in its use as a verb. It means to *endure*, to *suffer*, to *put up with*.

She never could *away with* me.

SHAKSPERE.

Bakemeats.**Base.**

B.

Bakemeats. And in the uppermost basket there was of all manner of *bakemeats* for Pharaoh. — *Gen.* xl, 17.

The margin renders literally *meat of Pharaoh*, the work of a *baker* or *cook*. In Shakspeare the form *baked meats* occurs with a similar signification.

The funeral *baked meats*

Did coldly furnish forth the marriage tables.

Barbarian. Therefore, if I know not the meaning of the voice, I shall be unto him that speaketh a *barbarian*. — *1 Cor.* xiv, 11.

The word here used in the original is in all other passages of the New Testament rendered by *barbarian*, and is in every instance used in its strictly classical sense of *foreigner*, — one who speaks a language other than Greek, without any idea of *barbarism*, in the modern sense, necessarily attaching to it.

Base. And *base* things of the world, and things which are despised, hath God chosen. — *1 Cor.* i, 28.

There has been a considerable degeneracy of meaning in the word *base*. In the Bible sense

Bdellium.**Because.**

it meant simply *low, humble* (French “*bas*,” *low*), not necessarily *worthless* or *wicked*.

My lord, in the *base* court
He doth attend to speak with you.

SHAKESPEARE.

Bdellium. There is *bdellium* and the onyx-stone. — *Gen.* ii, 12.

Bdellium is a white, transparent, oily gum, which flows from a tree about the bigness of the olive, and which grows in the East Indies and Arabia.

Beast. Let the earth bring forth . . . *beast* of the earth after his kind. — *Gen.* i, 24.

Beast is frequently used collectively in the singular number. In *Rev.* iv, vi, etc., and *Dan.* vii, the original words mean *living creature* of any kind, not *beast* in the modern sense.

Because. And the multitude rebuked them, *because* they should hold their peace. — *Mark* xx, 31.

This would now mean, because they ought to hold their peace. But the meaning to be expressed is, rebuked them to make them hold their peace; as expressed in *Mark* x, 48, “charged him that he should hold his peace,” and *Luke*

Beeves.**Bestead.**

xviii, 39, "rebuked him that he should hold his peace."

Because (for the cause that, in order that) in old English marks the intention of an act, as the reason for it.

It is the care of some . . . to contrive some false periods of business, *because* they may seem men of dispatch.

BACON'S *Essays*.

Beeves. Ye shall offer at your own will a male without blemish, of the *beeves*, of the sheep, etc. — *Lev.* xxii, 19.

Beeves is the genuine plural of *beef*, and means the living animals. We find the same term in the form *beefs* in Shakspeare.

As flesh of mutton, *beefs*, or goats.

Besom. (*Isa.* xiv, 23.) *Besom* means a broom. The word is still common as a provincialism in England.

I am the *besom* that must sweep the court clean of such filth as thou art.

SHAKSPEARE.

Bestead. And they shall pass through it, hardly *bestead* and hungry. — *Isa.* viii, 21.

A word now obsolete. It means *situated*, from the Anglo-Saxon "stede," a place (as in *instead*, that is, *in place*; *homestead*, home place). *Hardly*

Bestow.**Blaze.**

bestead, in the above passage, means, therefore, roughly situated, placed in difficulty.

I never saw a fellow worse *bestead*,
Or more afraid to fight, than is the appellat.

SHAKSPEARE.

Bestow. To stow away, to lay up in store. — 2 *Kings* v, 24; *Luke* xii, 17, 18. Also to dispose of, to put a thing where it may be needed. — 1 *Kings* x, 26.

Hence, and *bestow* your luggage where you found it.

SHAKSPEARE.

Bewray. *Bewray* not him that wandereth. — *Isa.* xvi, 3. See also *Prov.* xxvii, 16; *Matt.* xxvi, 73.

The meaning of *bewray* is to point out, to discover, to show. Sometimes it is used in the same sense as *betray*, though the idea of treachery involved in the latter is not implied in *bewray*.

Here comes the queen, whose looks *bewray* her anger.

SHAKSPEARE.

Blaze. But he went out, and began to publish it much, and to *blaze* abroad the matter. — *Mark* i, 45.

The more usual modern form of *blaze* is *blazon*: it means to spread far and wide. *Blaze* comes from the Anglo-Saxon "blæsan," to blow; whence *blast*.

Blood-guiltiness.**Book.**

The heavens themselves *blaze* forth the death of princes.

SHAKESPEARE.

Blood-guiltiness. (*Ps.* li, 14.) The guilt of murder or bloodshed.

Blow up. *Blow up* the trumpet in the new moon. — *Ps.* lxxxi, 3.

To *blow up* meant to commence blowing upon, like the similar phrase *to strike up* on a musical instrument.

Strike up, pipers !

SHAKESPEARE.

Bolled. The flax was *bolled*. — *Ex.* ix, 31.

Bolled, from a root expressing roundness, swelling, means swollen, podded for seed.

Bonnet. And for Aaron's sons thou shalt make coats . . . and *bonnets*. — *Ex.* xxviii, 40.

Bonnet formerly meant a head-dress generally, whether worn by men or women ; but it is now confined to the latter.

I think he bought his doublet in Italy, his round hose in France, his *bonnet* in Germany.

SHAKESPEARE.

Book. Behold, my desire is, that the Almighty would answer me, and that mine adversary had written a *book*. — *Job* xxxi, 35.

Any formal writing was called a *book* ; as in Shakspeare : —

Boss.**Bravery.**

By this one *book* is drawn ; we'll but seal,
And then to horse immediately.

In the passage of Job quoted above the word *book* means a *formal indictment*.

Boss. He runneth upon him, even on his neck, upon the thick *bosses* of his bucklers. — *Job* xv, 26.

Bosses meant the knobs or ornaments of a shield.

Bowels. (*Phil.* i, 8; ii, 1.) The *bowels* were supposed by the old anatomists to be the seat of the affections, and hence the word came to signify *compassion, sympathy*.

Brass. Provide neither gold nor silver nor *brass* in your purses. — *Matt.* x, 9.

The word *brass* here means copper or brass money. It is still sometimes used as a colloquial word for money in general.

Bravery. In that day the Lord will take away the *bravery* of their tinkling ornaments. — *Isa.* iii, 18.

The meaning of *bravery* in the above passage is finery, splendid show, which was its ordinary significance at the time of our translation. In this sense the word is now obsolete.

Like a stately ship
Of Tarsus, bound for the Isles
Of Javan or Gadier,

Bray.**Bruit.**

With all her *bravery* on and tackle trim,
Sails filled, and streamers waving.

MILTON, *Samson Agonistes*.

Bray. Though thou shouldst *bray* a fool in a mortar,
... yet will not his foolishness depart from him. — *Prov.*
xxvii, 22.

To *bray* means to grind or rub in pieces.

Nay, if he take you in hand, sir, with an argument,
He 'll *bray* you in a mortar. BEN JONSON.

Brigandine. Furbish the spears, and put on the *brigandines*. — *Jer.* xlv, 4.

Brigandine denotes a kind of coat of mail, —
so called from being worn by the light troops
called *brigands*.

Bring. And they all *brought* us on our way. — *Acts*
xxi, 5. See also *Gen.* xviii, 16; *2 Cor.* i, 16.

There has been some change in the meaning
of *bring* since the seventeenth century. It then
meant to *accompany*, to *escort*, and not merely to
fetch, as with us.

I pray you *bring* me on the way a little.

SHAKESPEARE.

Bruit. All that hear the *bruit* of thee shall clap the
hands over thee. — *Nahum* iii, 19.

Bunch.**By and by.**

The word *bruit* is now obsolete. It means *report* or *rumor*, something *noised* abroad ; from the French "*bruit*," *noise*.

The *bruit* is Hector's slain, and by Achilles.

SHAKESPEARE.

Bunch. (*Isa. xxx, 6.*) A hump.

But. Sometimes means *without* or *except*, as in *Ps. xix, 3.*

By and by. Give me *by and by* in a charger the head of John the Baptist. — *Mark vi, 25.*

The Greek word here translated *by and by* signifies *immediately* or *presently*, and this was precisely the meaning of *by and by* at the time of our translation. The expression, now denoting a future more or less remote from the present, then had the force of the *immediate* future. So *Luke xxi, 9.* The end is not *by and by*, — the end is not at present or immediately.

And some counseled the archbishop to burn me *by and by*, and some others counseled him to throw me in the sea, for it is near hand there.

Fox's *Book of Martyrs*.

Calvary.

Carriage.

C.

Calvary. From the Latin "*calvaria*," a *skull*, like the Hebrew *golgotha*. The Greek word is the same in all the four Gospels (*Matt.* xxvii, 33; *Mark* xv, 22; *Luke* xxiii, 33; *John* xix, 17), and in all is translated *calvaria* in the Latin Vulgate, which the English Bible transfers only in Luke, giving the literal translation in the other Gospels.

Captivate. (2 *Chron.* xxviii, 3.) The word *captivate* is here used in its literal sense of *to take captive*.

And when the *captivated* king would have fallen on his knees.

BACON'S *Essays*.

Carriage. And David left his *carriage* in the hand of the keeper of the *carriage*. — 1 *Sam.* xvii, 22. See also *Judges* xviii, 21; *Isa.* x, 28; *Acts* xxi, 15.

In the nineteenth century the meaning of *carriage* is *that which carries*; in the seventeenth century it meant *that which is carried*, that is, *baggage*. David left his *carriage*, signifies, therefore, that David left his *baggage*, the provisions for the soldiery, described in verses 17, 18.

Spartacus charged his [Lentulus's] lieutenants that led the army, gave them battle, overthrew them, and took all their *carriage* [that is, *baggage*].

NORTH'S *Plutarch*, 1617.

Cast.Changeable.

Cast. *Cast off.* — *Jer.* xxxviii, 11.

He hath bought a pair of *cast* lips of Diana.

SHAKSPEARE.

Caul. In that day the Lord will take away . . . their *cauls*. — *Isa.* iii, 18.

Caul means a *net*, a part of the head-dress.

Chamberlain. In *Acts* xii, 20, he who had charge of the king's bedchamber. In *Rom.* xvi, 23, it is the translation of the word rendered *steward* in *Matt.* xx, 8, and *Luke* viii, 3, and means the one to whom the care of the city was committed.

Champaign. The Canaanites, which dwell in the *champaign* over against Gilgal. — *Deut.* xi, 30.

Champaign signifies a *plain* or *level country*. It is derived from the Latin "*campus*," a *plain*, through the French *champagne*. The word is still sometimes used in this sense.

Of all these bounds, even from this line to this,
With shadowy forests and with *champaigns* rich'd,
We make thee lady.

SHAKSPEARE.

Changeable. [In that day the Lord will take away] the *changeable* suits of apparel. — *Isa.* iii, 22.

Changeable is here used in its passive sense of *that which may be changed*, — a meaning not now

Chapter.**Charger.**

common,—and *holiday* suits are meant, which were exchanged for the ordinary every-day attire.

Chapter. (*Ex.* xxxvi, 38; *1 Kings* vii, 16.) *Chapter* means the *capital of a column*.

Chapmen. The weight of gold that came to Solomon . . . beside that which *chapmen* brought. — *2 Chron.* ix, 14.

The word *chapman* means a *merchant*. It is now obsolete. (The element *chap* is connected with our word *cheap*, which literally means *trade* or *business*.)

You do as *chapmen* do,

Dispraise the thing that you desire to buy.

SHAKESPEARE.

Charger. Give me here John Baptist's head in a *charger*. — *Matt.* xiv, 8.

The word *charger* here means *that on which anything is laid*; a *dish*. In this sense the word is now obsolete. *Charger* in the old meaning, and *charger* in its modern sense of a horse, are both derived from the French verb "charger," *to load*. A *charger* is a dish fitted to bear a load; a *charger*, in the modern meaning, is a horse on which one *bears down* on the enemy.

Charity.

Choice.

In this one *charger* he served up at the table all kinds of birds that either could sing or say after a man.

HOLLAND'S *Pliny*.

Charity. And now abideth faith, hope, *charity*, these three; but the greatest of these is *charity*. — 1 Cor. xiii, 13.

The original Greek word here rendered by *charity* means *love*, and this was the meaning of *charity* when our translation was made. The change of meaning which the word has undergone is a process of contraction, — *charity*, which originally meant love, being now limited to certain manifestations of it, as in almsgiving, forbearance towards the supposed or admitted frailties of others, etc.

In the earlier translation of the Bible made by Wycliffe, the passage rendered in our version "neither death nor life . . . shall separate us from the *love* of God," is translated the "*charity* of God."

Chode. And Jacob was wroth, and *chode* with Laban. — Gen. xxxi, 36.

Chode is the obsolete past tense of the verb to *chide*.

Choice. In the *choice* of our sepulchres bury thy dead. — Gen. xxiii, 6.

Choler.

Church.

Choice originally means the most excellent of anything.

So full replete with *choice* of all delights.

SHAKESPEARE.

Choler. And I saw him come close up to the ram, and he was moved with *choler* against him. — *Dan.* viii, 7.

Choler means *anger* or *rage*. It is still used, though rarely. Compare our adjective *choleric*.

NOTE. — *Choler* comes from the Greek word for bile, *cholē*, whence, also, we have our *melancholy*, literally *black bile*. It was anciently supposed that a superabundance of bile produced *choler* and *melancholy*.

Chrysolite. The seventh, *chrysolite*. — *Rev.* xxi, 20.

The *chrysolite* is the *topaz*, which was so called from its golden color, — *chrysolite* signifying in Greek *golden stone*.

If heaven would make me such another world
Of one entire and perfect *chrysolite*,
I'd not have sold her for it.

SHAKESPEARE.

Church. For ye have brought hither these men which are neither robbers of *churches*, nor yet blasphemers of your goddess. — *Acts* xix, 37.

In this passage *church* is used with reference to a heathen temple, and this use of the word

Cieled.

Coast.

was not uncommon at the time our translation of the Bible was made.

Cieled. Panelled, wainscotted. — 2 *Chron.* iii, 5; *Jer.* xxii, 14; *Ezek.* xli, 16.

Cieling. Wainscoting. — 1 *Kings* vi, 15.

Clean. Entirely. — *Josh.* iii, 17; *Psa* lxxvii, 8; *Isa.* xxiv, 19.

This fault is *clean* contrary to the first.

ASCHAM'S *Schoolmaster*.

Closet. Any private apartment. — *Matt.* vi, 5.

Clouts, Clouted. (*Jer.* xxxviii, 11, 12.) Old shoes and *clouted* on our feet. — *Josh.* ix, 5.

Clouts meant rags or patches; *clouted*, patched. The words are still retained in the Scottish dialect.

Paul, yea, and Peter too, had more skill in mending an old net, and in *clouting* an old tent, than to teach lawyers what diligence they should use in the expedition of matters.

LATIMER'S *Sermons*.

Coast. And when they saw him, they besought him that he would depart out of their *coasts*. — *Matt.* viii, 34.

Coast is now used exclusively with reference to the margin of the sea; but in our older literature it is not so confined, and is used to denote the borders of a country generally.

Coat.

Come by.

Coat. I have put off my *coat*. — *Song of Solomon* v, 3.

The word *coat* now denotes an article of male dress; but formerly it applied also to female attire, and in this sense it is used here.

Cockle. (*Job* xxxi, 40.) The Hebrew word translated *cockle* meant a noxious weed growing in grain-fields. It has not been satisfactorily identified with any known plant. By some it is supposed to be the same as the *tares* mentioned in *Matt.* xiii, 30, but without any decisive grounds for the opinion.

Collops. By *collops of fat*, in *Job* xv, 27, are meant masses of fat, the Hebrew word meaning simply fat or fatness. The word is still used in Yorkshire (England) for lumps or slices of meat.

Thou art a *collop* of my flesh.

SHAKESPEARE.

Color. The shipmen were about to flee out of the ship under *color* as though they would have cast anchor out of the foreship. — *Acts* xxvii, 30.

Color here means a pretext, — a use of the word not yet obsolete.

Come at. (*Num.* vi, 6.) To come near.

He hath not slept to-night; commanded

None should *come at* him.

SHAKESPEARE.

Come by. We had much work to *come by* the boat. — *Acts* xxvii, 16.

Comely.

Common.

To *come by* meant to acquire, to get possession of, as still used colloquially. The literal rendering is, "to become masters of the boat," to get it under control so as to hoist it into the ship. (Verse 17.)

Comely. (*Psa.* xxxiii, 1; *Eccl.* v, 18.) *Becoming*, in a moral sense.

Comfortable. The word of my God the king shall now be *comfortable*. — 2 *Sam.* xiv, 17.

Comfortable here means *comforting*, consoling. There has been a change in the signification of this word, — a change from the power of *imparting* comfort (its older meaning) to the passive *possession* of comfort (its present force).

As for the *comfortable* places of Scripture, to bring them unto him, it was as though a man would run him through the heart with a sword.

LATIMER'S *Sermons*.

Comfortably. (*Isa.* xl, 2.) Consolingly, in a way to comfort, to console.

Communication. (1 *Cor.* xv, 33.) Intercourse, association, companionship.

Common. There is no *common* bread under mine hand, but there is hallowed bread. — 1 *Sam.* xxi, 4. See also *Acts* x, 14.

Not of a distinctive and separate or sacred

Compass.**Confectionary.**

character, not set apart from common and promiscuous use; hence what is Levitically and ceremonially impure.

Compass. And from thence we fetched a *compass* and came to Rhegium. — *Acts* xxviii, 13.

The word *compass*, as a noun, meant circumference, circuit (*Ex.* xxvii, 5; xxxviii, 4); and to "fetch a compass" meant to make a circuit, to go round. The phrase was formerly in common use.

For 't is his custom, like a sneaking fool,
To *fetch a compass* of a mile about,
And creep where he would be.

HEYWOOD'S *Fair Maid of the Exchange*.

Coney. The *conies* are but a feeble folk, yet make they their houses in the rocks. — *Prov.* xxx, 26.

By the word translated *coney* is meant a feeble and timid animal, somewhat resembling a rabbit, dwelling in holes in the rocks, very shy and difficult to capture. It is the *Hyrax Syriacus* of scientific zoölogy, and is known by different local names, as *daman*, *tubsun*, and *wober* or *wabr*.

Confection. (*Ex.* xxx, 35.) A compound or mixture; a Latin sense of the word.

Confectionary. And he will take your daughters to be

Confound.**Convenient.**

confectionaries, and to be cooks, and to be bakers. — 1 Sam. viii, 13.

Notice that we should now use the form *confectioner*; but *confectionary* was the older form.

But myself

Who had the world as my *confectionary*.

SHAKESPEARE.

Confound. Be not dismayed at their faces, lest I *confound* thee before them. — Jer. i, 17.

Confound with fear, or with shame, is the meaning. The Hebrew word is translated *dismayed* in the first clause, and *confounded* in the second; and the literal translation is: Be not dismayed at their faces, lest I dismay thee before them.

Convenient. Nor foolish talking, nor jesting, which are not *convenient*. — Eph. v, 4. See also *Prov.* xxx, 8; *Rom.* i, 28.

Convenient, in accordance with its etymology from the Latin *conveniens*, signified originally *fitting, becoming, suitable*, and in this sense it is used several times in our version.

Maintained with such a proportion of land unto them as may breed a subject to live in *convenient* plenty, and no servile condition.

BACON'S *Essays*.

Conversation.

Couch.

Conversation. To slay such as be of upright *conversation*. — *Psa.* xxxvii, 14 (properly, of upright way, course of life). To him that ordereth his *conversation* aright. — *Psa.* l, 23 (properly, ordereth his way, his manner of life). We have had our *conversation* in the world. — *2 Cor.* i, 12 (properly, did we deport ourselves in the world). Let your *conversation* be as it becometh the gospel of Christ. — *Phil.* i, 27 (properly, your *deportment*).

In these and some other passages *conversation* (from the Latin *conversari*) meant manner of life, general deportment. But in *Heb.* xiii, 5, it is the translation of a different Greek word, meaning *disposition*. In *Phil.* iii, 20, it is the translation of still another word, and means *citizenship*, — we are citizens of heaven. (Compare *Heb.* xiii, 14.)

Corn. His disciples plucked the ears of *corn*, and did eat, rubbing them in their hands. — *Luke* vi, 1.

By *corn*, in the Bible, is meant wheat or barley, especially the former.

Couch. The deep that *coucheth* beneath. — *Deut.* xxxiii, 13.

That is, that *lieth* beneath. The Hebrew verb is properly applied to wild beasts and other animals *couching* down for their prey, or in rest.

Course.

Crib.

Course. All the foundations of the earth are out of *course*. — *Psa.* lxxxii, 5.

Out of course, — out of line, jostled from their place. A wall is built by successive layers or *courses*, one upon another in regular lines. To be *out of course* is for the stones to be shaken from their proper order.

Covert. When [the young lions] couch in their dens, and abide in the *covert* to lie in wait. — *Job* xxxviii, 40.

Covert, as a noun, means *shelter* or hiding-place.

Cracknel. And take with thee ten loaves and *cracknels*. — *1 Kings* xiv, 3.

A *cracknel* was a kind of cake, so called from the sharp noise made in breaking it. The word is now obsolete.

Creature. Who changed the truth of God into a lie, and worshiped and served the *creature* more than the Creator. — *Rom.* i, 25. See also *1 Tim.* iv, 4; *James* i, 18.

From the Latin *creatura* in its original sense of *anything created*; the word is not limited to living things. The same word is rendered *creation* in *Rom.* viii, 22, which is translated *creature* in verses 19, 20, 21, 39.

Crib. (*Isa.* i, 3.) *Crib* here means a manger for cattle.

Crisping-pins.**Cunning.**

Crisping-pins. And the *crisping-pins*. — *Isa.* iii, 22.

Crisping-pins were curling-irons. But the Hebrew word means a purse, or bag, for carrying money, and is so used in *2 Kings* v, 23: "And bound two talents of silver in two *bags*."

Cruse. And take with thee ten loaves and cracknels, and a *cruse* of money. — *1 Kings* xiv, 3.

A *cruse* meant a *crook*, or *pot*.

Ever as they have reduced any into powder, they put it into sundry pots, or *cruses*. HOLLAND'S *Pliny*.

Cumber. Cut it down; why *cumbereth* it the ground? — *Luke* xiii, 7.

Cumber is the older form of the word which we now write *encumber*. It means to burden, to embarrass, to vex or trouble, to annoy. In *Luke* x, 40, it is the translation of a Greek word which means *to be distracted in mind*, to be overtaken with cares.

What is the matter, that thy spirit is so *cumbered*, and that thou eatest no bread?

COVERDALE'S *Translation*, *1 Kings* xxi, 5.

Cunning, adjective. So the number of them, with their brethren, that were instructed in the songs of the Lord, even all that were *cunning*, was two hundred fourscore and eight. — *1 Chron.* xxv, 7.

Cunning.**Curiously.**

The original sense of *cunning* was *knowing*, hence *skilled*: *Isa.* iii, 3, *cunning* artificer; xl, 20, *cunning* workman. This is the signification in the above passage. "All that were *cunning*" means all that were *knowing* or *skilled*, that is, "in the songs of the Lord." The word has since degenerated, so as to mean skilled in a *crooked* way.

NOTE. — *Cunning* is originally the same as *canning*, that is, being *able*; and *canning* is related to *kenning* or *knowing*, which gives us the primary and pure signification of the term.

Cunning, noun. If I forget thee, O Jerusalem, let my right hand forget her *cunning*. — *Ps.* cxxxvii, 5.

In like manner, the noun *cunning* meant *skill* or *knowledge*: "forget her *cunning*," that is, forget its skill.

I believe that all these three Persons [in the Godhead] are even in power, and in *cunning*, and in might, full of grace and of all goodness.

Fox's *Book of Martyrs*.

Curious, Curiously. The word *curious* occurs in several passages. Thus the "*curious* girdle" of the ephod is spoken of in *Ex.* xxviii, 8, and in *Ex.* xxxv, 32, the expression "*curious* works" is used to designate embroidery or works of skill. So, also, in *Ps.* cxxxix, 15, there occurs the phrase "*curiously* wrought in the lower parts of the earth."

Damned.

Daysman.

The term *curious* in these passages is used in its original sense, namely, wrought with *care* and art (Latin "*cura*," *care*). The "*curious* girdle" was a richly embroidered belt. A like use of this word was common in the literature of the seventeenth century. Thus,

He, sir, was lapp'd
In a most *curious* mantle, wrought by the hand
Of his queen mother.

SHAKESPEARE.

D.

Damned, Damnation. The Greek words are so translated in *Mark* xvi, 16; *Rom.* iii, 8; xiv, 23; *2 Thess.* ii, 12; *1 Cor.* xi, 29, and a few other places; in most passages they are properly translated *condemned* and *condemnation*.

Darling. Deliver my soul from the sword; my *darling* from the power of the dog. — *Ps.* xxii, 20.

The word *darling* is formed from *dear*, and though it would now scarcely be used in a religious work, its employment was very common at the time when our translation was made. In *Psa.* xxii, 20, it means what is specially dear, namely, life.

Daysman. Neither is there any *daysman* betwixt us, that might lay his hand upon us both. — *Job.* ix, 33.

Dayspring.**Debate.**

The word *daysman* is now obsolete. It meant an arbiter or umpire. The literal meaning of *daysman* seems to be one who appoints a day on which to hear and decide between contestants, — hence an *umpire*.

For what art thou,
That mak'st thyself his *daysman* to prolong
The vengeance pressed. SPENSER.

Dayspring. Through the tender mercy of our God ; whereby the *dayspring* from on high hath visited us. — *Luke i, 78.*

Dayspring means the dawn, daybreak, or sunrise.

Soon as they forth were come to open sight
Of *dayspring*. MILTON.

Deal, noun. The word *deal* literally means a *part*, and a *great deal* means simply a *great part*. In the seventeenth century a wider use was made of this word than is now allowable. Thus we read in Leviticus of the tenth *deal*, meaning the tenth *part* or *tithe*.

Debate. Behold, ye fast for strife and *debate*. — *Isa. lviii, 4.*

Debate is here used in its original strong sense of *contention*, strife.

Debate comes from the French "*débattre*," to *beat down*.

Deceivableness.**Desire.**

Deceivableness. With all *deceivableness* of unrighteousness. — 2 *Thess.* ii, 10.

Deceptiveness is the meaning. Old writers used *deceivable* for deceptive.

But they have a *fidem mendacem*, a false faith, a *deceivable* faith.

LATIMER'S *Sermons*.

Decently. (1 *Cor.* xiv, 40.) Becomingly, properly.

Deck. I have *decked* my bed with coverings of tapestry. — *Prov.* vii, 16.

The word *deck* here means *to overspread*, which is the sense of the Hebrew word.

Demand. (2 *Sam.* xl, 7.) To *ask*; not as now, to ask with authority

Denounce. (*Deut.* xxx, 18.) To announce, declare, proclaim.

Desire. He [Jehoram] reigned in Jerusalem eight years, and departed without being *desired*. — 2 *Chron.* xxi, 20.

To *desire* means now to look *forward* to with longing; but at the time of our translation it signified, also, to look *back* upon with regret. This is its sense in the above passage; departed without being *desired*, that is, without being *regretted*.

She shall be pleasant while she lives, and *desired* when she dies.

JEREMY TAYLOR'S *Sermons*.

Despise.**Discover.**

Despise. *To do despite to* (*Heb. x, 29*) means *to insult, to outrage.*

Despiteful. (*Ezek. xxv, 15.*) Proud, contemptuous.

Despitefully. (*Matt. v, 44.*) Abusively, insultingly.

Die the death (*Matt. xv, 4; Mark vii, 10*) is a Hebraism, quoted from *Ex. xxi, 17*, "shall surely be put to death," and has the same meaning, "let him surely die."

Diligence. The phrases *do diligence* (*2 Tim. iv, 9, 21*) and *give diligence* (*2 Pet. i, 10*) are frequently found in old writers. Their meaning will not be difficult to discover.

Disallow. To whom coming, as unto a living stone, *disallowed* indeed of men, but chosen of God, and precious. — *1 Pet. ii, 4.*

Disallow means to *disapprove, to reject.*

Allowing that that is good, and *disallowing* the contrary.

LATIMER'S *Sermons.*

Discipline. He openeth also their ear to *discipline.* — *Job xxxvi, 10.*

Discipline is here used in its true meaning of *instruction.*

Discover. The voice of the Lord . . . *discovereth* the forests. — *Ps. xxix, 9.*

Discover is here used in its literal sense, — to *uncover, to lay bare.*

Dissolve.**Doctrine.**

Go, draw aside the curtains and *discover*
The several caskets to this noble prince.

SHAKSPEARE.

Dissolve. And I have heard of thee, that thou canst make interpretations, and *dissolve* doubts. — *Dan.* v, 16.

We would now use the form *solve*.

Dissolve this doubtful riddle.

MASSINGER'S *The Duke of Milan*.

Distaff. (*Prov.* xxxi, 19.) The staff on which the flax or tow was rolled in spinning.

Doctor. They found him in the temple, sitting in the midst of the *doctors*. — *Luke* ii, 46.

Doctor in its primary sense is a *teacher*. It applies to any one skilled in any branch of science or philosophy; but the word is now commonly so exclusively confined to members of the medical profession, that its meaning in the Bible may be misunderstood unless we bear in mind its proper original sense.

You may imagine what kind of faith theirs was, when the chief *doctors* and fathers of their church were the poets.

BACON'S *Essays*.

Doctrine. Literally, *teaching*; usually means *what is taught*; but in some passages (as *Mark* iv, 2) it means *act of teaching*, and in *Matt.* vii, 28, *manner of teaching*, namely, with authority (verse 29).

Do to wit.

Ear.

Do to wit. *To make to know.* "We do you to wit of the grace of God" (2 Cor. viii, 1), we cause you to know, we make known to you, the grace of God.

Duke. These were *dukes* of the sons of Esau. — *Gen.* xxxvi, 15.

Duke is derived from the Latin word "*dux*," a leader. In its primary sense, it means a leader or chieftain. It has now acquired, in England, a special meaning as a term of rank, but this was not the case in the seventeenth century. Latimer speaks of Gideon as "a *duke* which God raised up."

Dure. Yet hath he not root in himself, but *dureth* for a while. — *Matt.* xiii, 21.

This is the same word which we now write *endure*. Our word *during* comes from the same root.

E.

Ear, verb, Earing. The oxen likewise and the young asses that *ear* the ground shall eat clean provender. — *Isa.* xxx, 24.

Used as a verb, the term *ear* is more likely to be misunderstood than almost any other word in our version of the Holy Scriptures. It means to

Earnest.**Emulation.**

plough. It is derived from the Latin *arare*, to plough. The term is now wholly obsolete. The noun *earring* means *ploughing*.

And let them go

To *ear* the land that hath some hope to grow.

SHAKESPEARE.

Earnest, noun. Who hath also sealed us, and given the *earnest* of the Spirit in our hearts. — 2 *Cor.* i, 22.

Earnest here means a *pledge* or security.

Edify. Let no corrupt communication proceed out of your mouth, but that which is good to the use of *edifying*, that it may minister grace unto the hearers. — *Eph.* iv, 29. See also *Rom.* xiv, 19; 1 *Cor.* x, 23.

There is a fine metaphor in the term *edify*. Its literal meaning is to *construct* a *house*, to *build up*. (Latin *edificare*: our *edifice* is from the same root.) In its spiritual meaning it denotes mental or moral advancement. The same metaphor occurs in *Acts* xx, 32, where the Greek word is translated “to *build* you *up*.”

Emulation. (*Gal.* v, 20.) *Emulation* is here equivalent to rivalry in a *bad* sense. This was a common meaning in the seventeenth century.

I was advertised their great general slept,

Whilst *emulation* in the army crept.

SHAKESPEARE.

Enchantment.

Ensue.

Enchantment. (*Ex.* vii, 11; *Lev.* xix, 26; *Ecc.* x, 11.) *Incantation*; properly, the chanting of magical words supposed to have a potent influence; the use of magic arts, spells, or charms.

Endamage. (*Ezra* iv, 13.) This word is now represented by the shorter form *damage*.

Engine. And he made in Jerusalem *engines*, invented by cunning men. — *2 Chron.* xxvi, 15.

Engine has now a meaning which the word did not bear at the time our translation was made. In its Bible use it signifies a military machine, an implement of warfare.

Enlarge. Thou hast *enlarged* my steps under me; so that my feet did not slip. — *2 Sam.* xxii, 37; *P.* xviii, 36.

The word means, to make wide, broad, — and the sense is, thou hast made broad my steps under me, so that my feet did not waver. It also signifies to give enlargement, as in *P.* iv, 1, Thou hast enlarged me (hast given me enlargement) when I was in distress (literally, in a strait), — the same word which is translated *narrow*, “a narrow place,” in *Num.* xxii, 26.

Ensample. (*1 Cor.* x, 11.) The more usual form of *example* in old authors.

Ensue. (*1 Pet.* iii, 11.) To follow after and overtake.

Enticing.**Eyeservice.**

Enticing. (1 *Cor.* ii, 4; *Col.* ii, 4.) Persuasive.

Entreat. For which we now use *treat*, in such connections as *Gen.* xii, 16; *Ex.* v, 22; *Luke* xx, 11, etc.

Eschew. (*Job* i, 1; 1 *Pet.* iii, 11.) To turn away from, to shun.

Estate. Who remembered us in our low *estate*. — *Ps.* cxxxvi, 23.

This word in the Bible and in old writers generally is not confined to the meaning which it now bears, but is synonymous with the word *state*, meaning *condition*.

Eventide. (*Gen.* xxiv, 63; *Josh.* vii, 6.) The evening. The word *tide* is the Saxon for *time*.

Evilfavouredness. (*Deut.* xvii, 1.) Ugliness, deformity.

Exchanger. (*Matt.* xxv, 27.) A money-changer, banker.

Exorcist. (*Acts* xix, 13.) *Exorcists* were those who pretended to raise or cast out devils or evil spirits.

Eyeservice. Not with *eyeservice*, as men-pleasers. — *Eph.* vi, 6.

Eyeservice is one of the words for which our language is indebted to the translation of the Bible. It is an exact rendering of a Greek word signifying *service done under the master's eye only*.

Fain.**Familiar spirit.**

F.

Fain. (*Job* xxvii, 22 ; *Luke* xv, 16) Gladly.

Faint, verb. (*Luke* xviii, 1 ; 2 *Cor.* iv, 16.) To be discouraged, to lose confidence.

Fair. I will lay thy stones with *fair* colors, and lay thy foundations with sapphires. — *Isa.* liv, 11.

Fair here means *beautiful*, in which sense it was once common.

Fame. And the *fame* thereof was heard in Pharaoh's house. — *Gen.* xlv, 16.

Fame is here used in its primary sense of report, *tidings*. It is now generally applied to the reputation derived from the report of some great action.

Familiar spirit. And Saul had put away those that had *familiar spirits*, and the wizards out of the land. — 1 *Sam.* xxviii, 3.

Familiar spirit (from the Latin *familiaris*, a household servant, or personal attendant) signifies a *genius*, or sprite ; that is, the being who was supposed to be in attendance upon the old necromancers, and who obeyed their commands and discharged their commissions like a servant.

Familiars.**Fenced.**

Familiars, *noun*. (*Jer.* xx, 10.) Intimate friends. The word is now obsolete as a noun.

Fashion. And being found in *fashion* as a man, he humbled himself, etc. — *Phil.* ii, 8.

Fashion has here its original sense of *make, shape, form*, — a wider meaning than that which it now bears.

Favour. (*Prov.* xix, 6; *Ps.* xlv, 12.) As here used, *favour* is the rendering of a word meaning face, countenance, or appearance, in which sense it constantly occurs in old writers, and is retained in the adjectives *ill-favoured*, *well-favoured*.

I know that virtue to be in you, Brutus,
As well as I do know your outward *favour*.

SHAKESPEARE.

Fear. (*Gen.* xxxi, 42, 53.) The cause or object of fear, meaning the God who was feared.

Fearful. And he said unto them, Why are ye *fearful*, O ye of little faith? — *Matt.* viii, 26. See also *Deut.* xx, 8; *Isa.* xxxv, 4.

The more usual sense of *fearful* is *that which causes fear*; but here it signifies *timorous, faint-hearted*.

Fenced. (*Num.* xxxii, 17, 36, etc.) Fortified, protected by artificial defenses.

Fine.**Forwardness.**

Fine, Finer, Fining, where we should now use *refine*, *refiner*, etc., occur in *Job* xxviii, 1; *Prov.* xvii, 3; xxv, 4; xxvii, 21.

Firstling. And Abel, he also brought of the *firstlings* of his flock. — *Gen.* iv, 4.

Firstling means the first *offspring*; used generally of animals.

The *firstlings* of my heart shall be
The firstlings of my hand.

SHAKESPEARE.

Flood. Your fathers dwelt on the other side of the *flood* in old time. — *Josh.* xxiv, 2.

In olden times the word *flood* was applied to any stream, not merely to an *overflow*.

With these came they, who from the bord'ring *flood*
Of old Euphrates, etc.

MILTON

Fold. (*John* x, 16.) From the Latin Vulgate *ovile*. The true rendering is *flock*, — "one flock, one shepherd."

Folk. And he could there do no mighty work, save that he laid his hands upon a few sick *folk*. — *Mark* vi, 5.

Folk is here used as a plural, of which it is the correct form (like Anglo-Saxon *folc*).

Forswear thyself. (*Matt.* v, 33.) To *forswear one's self* is to swear falsely, to perjure one's self.

Forwardness. (*2 Cor.* viii, 8; ix, 2.) Readiness, earnestness.

Fowler.**Furniture.**

Fowler. (*Ps.* xci, 3; *Prov.* vi, 5.) From the Anglo-Saxon "fugelere," a *bird-catcher*.

Frankly. And when they had nothing to pay, he *frankly* forgave them both. — *Luke* vii, 42.

The word *frankly* is here used in its literal sense of *freely*.

O, were it but my life,
I'd throw it down for your deliverance
As *frankly* as a pin.

SHAKESPEARE.

Fray. (*Deut.* xxviii, 26; *Jer.* vii, 33; *Zech.* i, 21.) Means *affright, terrify*.

Fret. It is *fret* inward. — *Lev.* xiii, 55.

Fret means *eaten in*, from the Anglo-Saxon "fretan," *to eat*, and hence *to corrode*. The Hebrew is a noun meaning a *hollow spot*, here denoting the plague-spot that has eaten into the texture of a leprous garment.

Froward. (*Deut.* xxxii, 20.) *Perverse*, disinclined to what is reasonable and required. It is a contraction of the Anglo-Saxon "from-weard," *from-ward*, the opposite of *to-ward*.

Fuller. (*Mark* ix, 3.) A bleacher or scourer of cloth, whose business was also the *fulling* of cloth.

Furniture. Now Rachel had taken the images and put them in the camel's *furniture*. — *Gen.* xxxi, 34.

Gad.**Garnish.**

Furniture was formerly used in the general sense of *equipment, accoutrements*. Carpets, thrown over the camel's saddle for women's use, would be a convenience in the tent, and form a place of concealment.

G.

Gad. (*Jer.* ii, 36.) To rove about without any good purpose, gossiping, sight-seeing, and the like.

Gain a loss. (*Acts* xxvii, 21.) Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss (more exactly, and have gained this harm and loss).

To gain a loss or other harm, that is, to reap disadvantage from a thing, is a paradoxical expression, of which the point lies in the verbal paradox. It was for this reason a favorite expression with ancient writers, and there are many examples of it. Overlooking this, some have thought that to gain, in the Greek language, means also *not to gain*, that is, *to escape*; which is quite as paradoxical. The more exact rendering gives a consistent sense.

Garnish. (*2 Chron.* iii, 6; *Luke* xi, 25.) To adorn, furnish.

Gazing-stock.**Go aside.**

Gazing-stock. Partly, whilst ye were made a *gazing-stock* both by reproaches and afflictions. — *Heb. x, 33.*

This word, of which the meaning is obvious, has become obsolete, though we retain *laughing-stock*.

Generations. (*Gen. ii, iv.*) History, genealogy; thus "the *generations* of Noah," signifies the account of Noah and his family.

Gin. The *gin* shall take him by the heel. — *Job xviii, 9.*

Gin signifies a *snare* or *device*.

Give place. (*Gal. ii, 5; Eph. iv, 27.*) To give way, to yield. (See *Place*.)

Glass. For now we see through a *glass*, darkly. — *1 Cor. xiii, 12.*

Glass signifies a *looking-glass* or mirror, as in *Isa. iii, 23.*

The *glass* of fashion and the mould of form.

SHAKSPEARE.

Glistening. (*1 Chron. xxix, 2.*) Glistening, by which in modern usage it has been superseded.

Go about. In *John vii, 19, 20,* and *Rom. x, 3,* the translation of the Greek word meaning *to seek*, in the sense of endeavor.

Go aside. (*Num. v, 12.*) To swerve from the right way.

Go beyond.

Governor.

Go beyond. (1 *Thess.* iv, 6.) To overreach.

God speed. This, wherever it occurs in the Bible, should be written *good speed*, as it is in *Gen.* xxiv, 12. (See Webster's Dictionary, under *God speed*.)

Go it up (*Isa.* xv, 5) is a transposition of the preposition and its case, — not unfrequent in old writers, — meaning *ascend it*.

Goodman. And this know, that if the *goodman* of the house had known what hour the thief would come, he would have watched, etc. — *Luke* xii. 39. See also *Prov.* vii, 19.

The term *goodman*, to denote the *master* of the house, was formerly in common use, especially when speaking of persons below the rank of what are in England called the gentry.

NOTE. — *Goodman* is probably a corruption of the Anglo-Saxon "guma," *a man*; whence *brydguma*, a bridegroom.

Go to. An interjection of incitement or exhortation, as in *Gen.* xi, 3, 4, 7; or challenging attention, as in *Eccl.* ii, 1; *Isa.* v, 5; *James* iv, 13; v, 1.

Governor. [The ships] are turned about with a very small helm, whithersoever the *governor* listeth. — *James* iii, 4.

In this passage the word *governor* means a *pilot*, the man at the helm who *governs* the ship.

Gracious.

Hale.

Gracious. A *gracious* woman retaineth honor. — *Prov.* xi, 16.

In the Bible, *gracious* is used in the passive sense of *filled with grace*, graceful, now generally used in the active sense of *imparting* grace or favor.

In beauty that of favor [countenance] is more than that of color, and that of decent [becoming] and *gracious* motion, more than that of favor.

BACON'S *Essays*.

Grinders. And the *grinders* cease because they are few. — *Eccl.* xii, 3.

The *molars* or *jaw-teeth*.

Guilty of. *Matt.* xxvi, 66; *Mark* xiv, 64, "guilty of death" means guilty to the extent of meriting death, subject to death as one whose guilt requires it.

H.

Habergeon. (*Ex.* xxviii, 32.) A little coat of mail covering the head and shoulders.

Hale. *Haling* men and women, etc. — *Acts* viii, 3.

To pull with force ; now common in the form *haul*.

Halt.**Howbeit.**

Halt. (*Gen.* xxxii, 31; *Ps.* xxxviii, 17.) To limp, to walk lamely, or with feeble and tottering steps.

Hap. (*Ruth* ii, 3.) Chance, fortune.

Hardly. A rich man shall *hardly* enter into the kingdom of heaven. — *Matt.* xix, 23.

Hardly has here its literal meaning, *with difficulty*.

Health. That thy way may be known upon earth, thy saving *health* among all nations. — *Ps.* lxvii, 2.

In this passage *saving health* is the rendering of the Hebrew word which is more frequently translated salvation.

Heresy. The Greek word sometimes rendered *heresy* (which is the Greek word with an English termination) is properly translated *sect* in *Acts* v, 17; xv, 5; xxiv, 5; xxvi, 5; xxviii, 22. In *Acts* xxiv, 14; *1 Cor.* xi, 19; *Gal.* v, 20; *2 Pet.* ii, 1, where it is rendered *heresy*, it means a *party* or *faction* causing dissensions.

His, where we should now use *its*, occurs frequently in the Bible; indeed, *its* does not occur at all in the authorized version, and very sparingly in old writers generally. *His* was the common possessive both of *hit* (it) and of *he*, in Anglo-Saxon.

Howbeit. (*Judges* iv, 17; *Isa.* x. 7.) Notwithstanding, nevertheless.

Hungerbitten.

Instant.

Hungerbitten. His strength shall be *hungerbitten*. — *Job* xviii, 12.

Famished, — not now in use.

I.

Imagery. Every man in the chambers of his *imagery*. — *Ezek.* viii, 12.

The chambers of *imagery* in this passage are supposed to have been rooms of which the walls were decorated with various devices or painted figures as in the palaces and temples of Nineveh.

And there beside of marble stone was built
An altar carved with cunning *imagery*. SPENSER.

Inkhorn. One . . . with a writer's *inkhorn* by his side. — *Ezek.* ix, 2.

The word, with the thing, has become obsolete, and *inkstand*, the name, with the thing, has taken its place.

Instant. And they were *instant* with loud voices, requiring that he might be crucified. — *Luke* xxiii, 23. See also *Rom.* xii, 12; *2 Tim.* iv, 2.

Instant in its older sense meant *urgent*, *persevering*.

We must be *instant* in prayer.

LATIMER'S *Sermons*.

Intend.Jot.

Intend. For they *intended* evil against thee. — *Ps.* xxi, 11.

Intend meant, originally, to *strive after*, then to *meditate* or *plot*, and this is the meaning in the above passage.

J.

Jacinth. Having breastplates of fire and of *jacinth*. — *Rev.* ix, 17.

Contracted from *hyacinth*, a precious stone forming one of the twelve foundations of the New Jerusalem.

Jewry. (*Dan.* v, 13; *John* vii, 1.)

Jewry means *Judæa*, properly so called, — the part of Palestine occupied by the tribes of Judah and Benjamin after the captivity.

Jot. Till heaven and earth pass, one *jot* or one tittle shall in no wise pass from the law, till all be fulfilled. — *Matt.* v, 18.

Jot is from the Greek name (*iota*) of the Hebrew letter *yod*, the smallest letter of the Hebrew alphabet, and therefore the most likely to be omitted or overlooked.

Kerchief.

Let.

K.

Kerchief. (*Ezek. xiii, 18.*) *Kerchief* means literally a covering for the head. It is derived from the French *couvrechef*.

Kine. (*Gen. xxxii, 15.*) *Kine* is the old plural of *cow*. Compare the Scotch *kye*.

Knop. (*Ex. xxv, 31, 33, etc.*) Properly a *bud*.

L.

Lace. (*Ex. xxviii, 28, 37.*) A band.

Laud. Praise the Lord, all ye Gentiles; and *laud* him, all ye people. — *Rom. xv, 11.*

Laud is derived from Latin "laudare," to *praise*.

Leasing. How long will ye love vanity, and seek after *leasing*? — *Ps. iv, 2.* See also *Ps. v, 6.*

Leasing means *lying* or *falsehood*, from the Anglo-Saxon adjective "leas," *false*. The word is now obsolete; but was in common use in the seventeenth century.

And all that fained is, as *leasings*, tales, and lies.

SPENSER'S *Fairy Queen*.

Let. Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you (but was *let*

Lewd.

hitherto) that I might have some fruit among you also, even as among other Gentiles. — *Rom.* i, 13. See also *Ex.* v, 4; *Isa.* xliii, 13; *2 Thess.* ii, 7.

The modern verb *let* means *to permit, to allow*; but in the seventeenth century there was another *let* coming from a different root and having quite the opposite meaning, namely, *to hinder*, — as in the above passage, “but was *let* hitherto,” that is, was hindered or prevented.

I'll make a ghost of him that *lets* [that is, that hinders or obstructs] me.

SHAKESPEARE.

This word let is now out of use in English.

Lewd. But the Jews which believed not, moved with envy, took unto them certain *lewd* fellows of the baser sort, etc. — *Acts* xvii, 5.

Lewd with us has a stronger and a more specific meaning than it had in old English. It comes from a Saxon word meaning the common people, and signified *ignorant, unlearned*. It afterwards acquired the meaning of *low* and *vicious* generally, and finally in modern times it has “retired from this general designation of all vices, to express one of the more frequent alone.” (Trench’s *Glossary*.) In the above passage “*lewd* fellows” means *low* fellows, the rabble.

Liking.**Lively.**

Liking. (*Job xxxix, 4.*) Condition, plight. **Worse liking** (*Dan. i, 10*), in worse condition, worse looking.

Lintel. (*Ex. xii, 22, 23.*) The upper part of the framework of a door.

List. But I say unto you that Elias is indeed come, and they have done unto him whatsoever they *listed*. — *Mark ix, 13.* See also *Matt. xvii, 12*; *John iii, 8.*

The verb *list* is now obsolete. It meant to *like, please, will.*

If he had *listed* [that is, if he had *liked* or *pleased*] he might have stood on the water. LATIMER'S *Sermons*.

The wind bloweth where it *listeth*, that is, where it *wishes* or *pleases*.

Lively. Who received the *lively* oracles to give unto us. — *Acts vii, 38.*

Lively is here equivalent to *living*. It is nearer the etymology of the word (namely, *lifelike*) than is our modern *lively*, which means *nimble, spry*.

Him to a dainty flower she did transmew,
Which in that cloth was wrought, as if it *lively* grew.

SPENSER'S *Fairy Queen*.

For they [the Hebrew women] are *lively* (*Ex. i, 19*), full of life, vigorous, strong.

Lover.**Make.**

Lover. My *lovers* and my friends stand aloof from my sores. — *Ps.* xxxviii, 11.

Lover, in its older meaning, was a beloved person generally, not necessarily of the opposite sex. In the above passage it means simply intimate friends.

I tell thee,
The general is my *lover*.

SHAKESPEARE.

Lucre. Not greedy of filthy *lucre*. — 1 *Tim.* iii, 3.

Lucre is derived from the Latin "*lucrum*," *gain*. "Filthy *lucre*" is base, sordid gain.

The stratagems of prelates for their own ambition and *lucre*.

BACON'S *Essays*.

M.

Magistrates, in *Acts* xvi, 20, 22, 35, 38, has a specific sense, referring to the Roman prætors at Phillippi, a Roman colony.

Magnifical. The house that is to be builded for the Lord must be exceeding *magnifical*. — 1 *Chron.* xxii, 5.

Magnifical is the old form of the word now written *magnificent*.

Make. What *makest* thou in this place? — *Judges* xxviii, 3.

Make as if.**Man-of-War.**

In that sense we now use *do*; but *make*, in that sense, was formerly in common use.

Thou frantic woman, what dost thou *make* here?

SHAKSPEARE.

Make as if. And Joshua and all Israel *made as if* they were beaten before them. — *Josh.* viii, 15. See also 2 *Sam.* xiii, 6; *Luke* xxiv, 28.

To *make* as if (that is, to do or act as if), had in early literature the sense of *to feign*, *to pretend*, — a meaning that the expression can hardly be said to have preserved, except in colloquial usage.

Master Chancellor also said, that my lord of London *maketh as though* he were greatly displeased with me.

LATIMER'S *Remains*.

Man-of-War. And Herod with his *men of war* set him at nought. — *Luke* xxiii, 11.

Man-of-war, with us, means a *ship-of-war*; but as here used it signifies just what the composition of the word denotes, — namely, a *warrior*, a *soldier*. This sense of the word is common in old English literature.

What stir

Keeps good old York there with his *men of war*?

SHAKSPEARE.

Manner.**Master-builder.**

Manner. With the *manner* (*Num.* v, 13), in the very act.

Manners. Evil communications corrupt good *manners*.
— *1 Cor.* xv, 33.

By *manners* is here meant manner of life, habits, dispositions, character. (See *Communication*.)

Mansions. In my Father's house are many *mansions*.
— *John* xiv, 2.

The predominant idea of the word *mansion*, in its modern use, is a magnificent building; but originally it meant merely a *dwelling-place* (French, *maison*), or *resting-place*. It was especially applied to *halting-places* on a journey, or *quarters for the night*. In the above passage, therefore, "many *mansions*" means many *rooms* or *resting-places*, and in this sense the application of the word is peculiarly appropriate.

Master-builder. As a wise *master-builder*, I have laid the foundation. — *1 Cor.* iii, 10.

The meaning of the term here translated *master-builder* would be expressed in our modern idiom by the word *architect*.

Mean.**Meat.**

The rest is left to the holy wisdom and spiritual discretion of the *master-builders* and inferior builders in Christ's Church.

LORD BACON.

Mean. The *mean* man boweth down, and the great man humbleth himself. — *Isa.* ii, 9. See also *Prov.* xxii, 29; *Acts* xxi, 39.

In this passage *mean* is used in contrast with *great* man, signifying *common*, and this was the sense of the word at the time the translation was made. There is an idea of baseness now attaching to the word which did not then belong to it. It simply meant *common*, *lowly*. The following passage from one of Latimer's sermons well illustrates this : —

It might please the king's grace now being to accept unto his favor a *mean* man, of a simple degree and birth, not born to any possessions.

Meat. (*Gen.* i, 29, 30; *Deut.* xx, 20.) With us *meat* has a much more limited meaning than it had originally. It now means *flesh* meat exclusively; but in early English it has the sense of *victuals* generally. It is noteworthy that in the *meat*-offering spoken of in Deuteronomy there was nothing but flour and oil. The original sense of *meat* is preserved in the phrase "grace before meat," that is, before food, or eating.

Meet.**Minister.**

Meet. (*Gen.* ii, 18; *Ex.* viii, 26; *Heb.* vi, 7, etc.) Fit, proper, suitable.

Merchantman. (*Gen.* xxxvii, 28; *Matt.* xiii, 45.) Not, as with us, a merchant *ship*, but simply a merchant.

Mess. And he took and sent *messes* unto them from before him: but Benjamin's *mess* was five times so much as any of theirs. — *Gen.* xliii, 34. See also 2 *Sam.* xi, 8.

At the time of the translation there was no association of lowness in the word *mess*; it meant a *dish of meat*.

Mincing. (*Isa.* iii, 16.) Moving affectedly, with short, delicate steps, like children.

Minish. (*Ex.* v, 19; *Ps.* cvii, 39.) This word is now written *diminish*.

Minister. And he closed the book, and he gave it again to the *minister*, and sat down. — *Luke* iv, 20.

The *general* meaning of *minister* is *officer* or *servant*. But in modern times the term is confined to an officer of the church or a servant of the state. In the seventeenth century it had neither of these meanings, but was used solely to denote the humbler sense of minister as an attendant or servant. In *Ex.* xxiv, 13; *Josh.* i, 1, Joshua is called Moses's *minister*, while in *Ex.*

Mite.**Necromancer.**

xxxiii, 11; *Num.* xi, 28, the same Hebrew word is translated *servant*, and in *2 Kings* iv, 43, *servitor*.

The wives be *ministers* to their husbands, the children to their parents, and, to be short, the younger to their elder.

MORE'S *Utopia*.

Mite. (*Mark* xii, 42.) In old England a *mite* was a very small coin equal to one half a farthing.

Motions. (*Rom.* vii, 5.) Emotions, impulses.

Muffler. (*Isa.* iii, 19.) A partial covering of the face, worn by Eastern women in public.

N.

Naughty. A *naughty* person, a wicked man, walketh with a froward mouth. — *Prov.* vi, 12.

In modern usage, *naughty* is confined almost wholly to the nursery, but it belonged to the written language in early times, and was synonymous with wicked.

So shines a good deed in a *naughty* world.

SHAKESPEARE.

Necromancer. (*Deut.* xviii, 11.) One who professes to reveal the future or unknown by pretended communication with the dead.

Neesing.**Nephew.**

Neesing. By his *neesings* a light doth shine. — *Job* xli, 18.

Neesing is the older form of the word now written *sneezing*. The Anglo-Saxon verb was *niesan*, so that the old form is really nearer the original.

And waxen in their mirth to *neeze* and swear
A merrier hour was never wasted there.

SHAKESPEARE.

Nephew. If any widow have children or *nephews*, let them learn first to show piety at home, and to requite their parents. — 1 *Tim.* v, 4.

In our present use the word *nephew* is confined to the *son of a brother* or of a *sister*; but formerly it had a less strict meaning, and might denote a *grandson* or even a more remote relation. In the above passage children or *nephews* means children or *grandchildren*.

NOTE. — *Nephew* comes to us, through the French *neveu*, from the Latin *nepos*; and it is interesting to note that *nepos* meant first *grandson* and afterwards *nephew*. Our word *nepotism*, from *nepos*, and meaning *family favoritism*, retains the original wide signification.

The warts, black moles, spots, and freckles of fathers, not appearing at all upon their children's skin, begin after-

Noisome.**Occupier.**

wards to put forth and show themselves in their *nephews*, to wit, the children of their sons and daughters.

HOLLAND'S *Translation of Plutarch's Morals.*

Noisome. (*Ps.* xci, 3; *Ezek.* xiv, 15, 21.) Hurtful, noxious, injurious.

Novice. Not a *novice*. — 1 *Tim.* iii, 6.

Novice is derived from the Latin "novus," *new*, and signifies one newly planted or admitted into the church. It has been replaced in modern times by the term *neophyte*.

Nursing father. And kings shall be thy *nursing fathers*, and their queens thy nursing mothers. — *Isa.* xlix, 23.

A *nursing father* is a *foster father*.

O.

Observe. For Herod feared John, knowing that he was a just man and an holy, and *observed* him. — *Mark* vi, 20.

Observe had in old times a different meaning from that which it now bears; it meant, not merely to notice, but to treat with *respect*.

Occupier. Thy riches and thy fairs, thy merchandise, thy mariners and thy pilots, thy calkers, and the *occupiers* of thy merchandise. — *Ezek.* xxvii, 27.

Occupy.**Occurrent.**

Occupier meant a *trader*: the word is now obsolete. See *occupy*, second paragraph.

Occupy. If they bind me fast with new ropes that never were *occupied*, then shall I be weak, and be as another man. — *Judges xvi*, 11.

Occupy now means *to be in present possession, to hold*, — thus one *occupies* a house, a station, etc. But formerly it had a wider sense, and meant not only to have the use of, but to use in general. “Ropes that never were *occupied*,” means ropes that never were *used*. See also *Ex.* xxxviii, 24.

Its more frequent meaning in our version of the Bible is, to use *in trade*, as money, or to *deal in*, as merchandise (*Ezek.* xxvii, 9); hence, intransitively, *to trade* or *traffic* (*Ezek.* xxvii, 16, 19, 21, 22). In this sense it occurs in *Luke* xix, 13, “occupy till I come.” Compare *occupier*.

Eumenes made as though he had occasion to *occupy* money [that is, to make *use* of money], and so borrowed a great sum.

NORTH'S *Plutarch*.

But now must men *occupy* their goods otherwise.

LATIMER'S *Sermons*.

Occurrent. But now the Lord my God hath given me rest on every side, so that there is neither adversary nor evil *occurrent*. — *1 Kings* v, 4.

Of.

Offense.

Occurrent was the earlier form of the word now written *occurrence*.

Of. "And should have been killed *of* them" (*Acts* xxiii, 27), where we should now use *by*, as in *Luke* xiv, 8; *1 Cor.* xi, 32, and numerous other passages. (See also the article "should.") Other peculiar uses are, "*of* purpose" (*Ruth* ii, 16), where we should say, *on* purpose; "zeal *of* thine house" (*Ps.* lxix, 9; *John* ii, 17), for zeal *for* thine house; "zeal *of* God" (*Rom.* x, 2), for zeal *for* God.

Offense and **Offend** are often used in the primary and secondary senses of the Latin words *offendere* (to *strike upon* or *against* a stumbling-stone or other hindrance) and its derivative noun *offensio*.

The noun, *offense*, is literally a stumbling-block, over which one may stumble and fall, as the Hebrew word is translated in *Lev.* xix, 14, "nor put a stumbling-block before the blind"; and, figuratively, an occasion of falling into ruin, as in *Isa.* viii, 14, "a stone of stumbling and a rock *of offense*," a rock to dash against and fall. Hence, in a moral sense, it means an *occasion of falling*, namely, into sin ("an occasion to fall," as the Greek word is translated in *Rom.* xiv, 13), a *cause of offense*. In *Rom.* xiv, 20, "to eat with *offense*" means, so to eat as to be to another a

Offense.

Offend.

cause of offense, an occasion of stumbling and falling into sin. So it is used in *Matt.* xviii, 7, "woe to the world because of offenses," on account of causes of offense, of occasions to unbelief and apostasy, hindrances to the reception of the gospel or fidelity to it. *Luke* xvii, 1; *Rom.* xiv, 13; *Rev.* ii, 14, English Bible, "stumbling-block," where the literal image of stumbling and falling is expressed in our version, as it is also in *Rom.* ix, 32, "they stumbled at that stumbling-stone."

Like the Latin *offensio* (properly that at which one stumbles, and hence a cause of dissatisfaction and discontent), it means a ground or object of offense, of displeasure and aversion, as in *Gal.* v, 11, "then is the *offense* of the cross ceased," the cross has ceased to be a stumbling-block, a ground of offense; and also that which is an *offense*, displeasing and offensive, as in *Matt.* xvi, 23, "thou art an *offense* to me."

The verb, *to offend*, signifies to be or become an *offense*, in its different senses. First, in the literal sense as an occasion of stumbling, *Ps.* cxix, 165, "and nothing shall *offend* them," shall cause them to stumble and fall. Secondly, in

Offense.

Offend.

the figurative and moral sense, as an occasion of falling into sin, it means *to cause to offend*, as the Greek word is correctly translated 1 Cor. viii, 13, "if meat make my brother to *offend*." So in Matt. v, 29, 30, "if thy right eye *offend* thee," *stumble* thee, cause thee to offend, as correctly rendered in the Geneva version, 1560. — Luke xvii, 2 (Matt. xviii, 6; Mark ix, 42), "should *offend* one of these little ones," should cause one of them to *offend*, to fall into unbelief; and in the passive, be made to *offend* or *stumble* at unlooked-for difficulties and dangers, and *fall away* from the truth or from duty, as in Matt. xiii, 21; xxiv, 10; xxvi, 31, 33; Mark iv, 17; xiv, 27, 29; John xvi, 1. — Rom. xiv. 21, "stumbles or is *offended*," is made to offend, led into sin. Thirdly, in the sense of a ground or object of *offense*, of dissatisfaction and aversion, it means *to displease, to give offense*; as in Matt. xv, 12, "the Pharisees were *offended* after they heard this saying"; xvii, 27, "lest we should *offend* them." So in Matt. xiii, 57, "were *offended* in him," found in him (in his humble birth and connections) ground of disapproval and rejection. John vi, 61; 2 Cor. xi, 29.

Ointment.**Painful.**

Ointment. (*Song of Sol.* i, 3.) A *perfume*, — not the modern sense of a liquid for *anointing*.

Or, in the phrase “or ever,” is the Saxon *ær* (before). In the common version, *Ps.* xc, 2; *Prov.* viii, 23; *Cant.* vi, 12; *Dan.* vi, 24, it is equivalent to *ere*, which is used in place of it in the common version of the apocryphal book *Ecclesiasticus*, xxiii, 20, “He knew all things ere ever they were created.”

Or ever I had seen that day, Horatio.

SHAKESPEARE.

Orator. An advocate, in the legal sense, who speaks on behalf of another. From the Latin *orare* in the signification to plead. (*Acts* xxiv, 1.)

Other, as a plural for *others*. *Josh.* viii, 22; *2 Chron.* xxxii, 22; *Job* xxiv, 24; *Phil.* ii, 3, iv, 3; *Luke* xxiii, 32, two *other* malefactors (as originally printed, but in some modern editions amended by a comma after *other*) instead of two *others*, malefactors.

P.

Paddle. (*Deut.* xxiii, 13.) A small spade, or shovel.

Painful. When I thought to know this it was too *painful* for me. — *Ps.* lxxiii, 16.

The word *painful* has undergone some transformation of meaning since the seventeenth cen-

Palestine.**Passion.**

tury. As employed in the above passage *painful* does not mean *giving* pain, as in modern usage; it has a passive sense, and signifies *pains-taking*, that is, toilsome, laborious. "It was too *painful*" means it was too *laborious*.

I think we have some as *painful* [that is, laborious] magistrates as ever was in England. LATIMER'S *Sermons*.

Palestine (Palestina). The Hebrew *Pelesheth* (*Philistia*) occurs seven times, and is rendered *Palestina* in *Ex.* xv, 14; *Isa.* xiv, 29, 31, and *Palestine* in *Joel* iii, 4. But it should everywhere be rendered *Philistia*, as in *Ps.* lx, 8; lxxviii, 7 (*Philistines*); lxxxvii, 4; cviii, 9.

Parcel. And the bones of Joseph . . . buried they in a *parcel* of ground.

Parcel is here used in its early meaning as synonymous with *piece* or portion. In the language of law we still speak of a "piece or *parcel* of land." Lord Bacon uses the expression "no *parcel* of the world," meaning no *portion* of the world.

Passion. To whom also he showed himself alive after his *passion* by many infallible proofs. — *Acts* i, 3.

The word *passion* is here used in its literal sense, and signifies *suffering*. In modern usage it means strong feeling or emotion, but the

Pastor.
Peep.

term was common in the Bible sense in all the early English writers. Latimer speaks of "all the *passion* of all the martyrs," that is, all their suffering.

Pastor. (*Jer.* xxiii, 1, 2.) A shepherd.

Pate. (*Ps.* vii, 6.) In modern usage *pate* is a sort of comic synonym for *head*; but the earlier writers used it as a regular synonym of that word.

Pattern. (*Heb.* ix, 23.) In early English *pattern* was used for copy, as in later English *to pattern* (Milton) and *to pattern after* mean to copy.

Peep. And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that *peep*, and that mutter, should not a people seek unto their God? — *Isa.* viii, 19.

The ordinary meaning associated with the word *peep* is a meaning connected with sight; but *peep* as employed in the above passage is a different word, and is now obsolete. The primary signification is to cry like a young bird; afterwards the word was used to denote the shrill whistling sound made by wizards that *peep* and mutter.

As touching the manner of worshiping and adoring

Person.**Place.**

flashes of lightning, all nations with one accord and conformity do it with a kind of *whistling* or *chirping* with the lips.

HOLLAND'S *Pliny*.

Person. God is no respecter of *persons*. — *Acts* x, 34.

The word *person* is derived from the Latin *persona*, the mask worn by the ancient actors on the stage, and hence it literally means the *part* played by an individual. The passage does not signify that God does not respect individuals, but that he does not regard the part they act in life, whether that of king or beggar. He looks not to *reputation* or outward show, but to *character* or inner life.

Certain it is, that no man can long put on a *person* and act a part, but his evil manners will peep through the corner of his white robe, and God will bring a hypocrite to shame even in the eyes of men.

JEREMY TAYLOR'S *Sermons*.

Piety. If any widow have children or nephews, let them learn first to show *piety* at home. — *1 Tim.* v, 4.

Piety is derived from the Latin "*pietas*," signifying *filial affection*. In the above passage it is used in this its original sense.

Place. "Give *place* unto wrath" (*Rom.* xii, 19), prop-erly unto the wrath, viz. of God; make way for Divine

Poll.**Prevent.**

wrath, — do not anticipate it by taking vengeance into your own hands. (See *Give*.)

Poll, *noun*. And their number by their *polls*, man by man, was thirty and eight thousand. — 1 *Chron.* xxiii, 3. See also *Num.* i, 2, 18, 20, 22; iii, 47.

Poll is an old word for *head*: it is now obsolete, except in such phrases as *poll-tax* and the *poll* at election. The *poll-tax* is so much tax per *head* or *per capita*, and the *poll* at election originally meant that the voters were counted by their *polls* or *heads*.

Poll, *verb*. To cut off the hair of the head. — 2 *Sam.* xiv, 26; *Ezek.* xliv, 20; *Mic.* i, 16.

Potsherd (see *Sherd*). A piece or fragment of a broken pot. — *Job* ii, 8; *Prov.* xxvi, 23.

Prevent. I *prevented* the dawning of the morning. — *Ps.* cxix, 147.

The modern sense of the verb to *prevent* is to *hinder*. The literal meaning is to *come before*, and this is the signification in the psalm: I *prevented* the dawning, I *came before* the dawning, *anticipated* the dawning.

Prevent is from the Latin *prævenio*, *præventum*, compounded of *præ*, before, and *venio*, to come. In the sev-

Proper.**Provoke.**

enteenth century it still retained this primary significance. It has since lapsed into its special sense of hindering, and the transition of meaning seems to indicate that when one *comes before* another, he does so for the purpose of hindering, or, as we say, *preventing* him.

Proper. Every man hath his *proper* gift of God. — 1 Cor. vii, 7. See also 1 Chron. xxix, 3; Acts i, 19.

The word *proper* has here no association of propriety; it means simply *one's own*, and is derived from the Latin "proprius," whence *property*. "His proper gift" means the same as *his own* gift. — In Heb. xi, 32, *proper* means *fair, comely*.

Prophecy. (1 Cor. xi, 5; xiv, 3, 4.) In its older usage *prophecy* meant not merely to foretell future events, but to *expound*.

Prove. (Ex. xvi, 4; 1 Sam. xvii, 39; Luke xiv, 19.) To test, make trial of.

Provoke. And let us consider one another to *provoke* unto love and to good works. — Heb. x, 24. See also 2 Cor. ix, 2.

The literal meaning of *provoke* (from Latin *pro*, forth, and *voco*, to call) is to call forth, to incite. With us it has acquired the special sense of inciting to anger. But as used in the literature of the seventeenth century it retains its primitive

Prudent.**Purge.**

meaning, namely, to incite. Hence to *provoke* to love is to incite to love.

Nay, we read, after Otho the emperor had slain himself, pity (which is the tenderest of affections) *provoked* many to die out of mere compassion to their sovereign.

BACON'S *Essays*.

Prudent. Discerning, intelligent (*Matt.* xi, 25; *Luke* x, 21); skillful in adapting means to ends (*Isa.* x, 13).

Psalttery. (1 *Sam.* x, 5; *Ps.* xxxiii, 2.) A stringed instrument to accompany the voice.

Purchase. For they that have used the office of a deacon well *purchase* to themselves a good degree, and great boldness in the faith. — 1 *Tim.* iii, 13.

To *purchase* has acquired in modern times the special sense of winning or obtaining by payment of money; but its original meaning was to obtain or acquire in any manner.

There is no man doth a wrong, for the wrong's sake; but thereby to *purchase* himself profit, or pleasure, or honor, or the like.

BACON'S *Essays*.

Purge. To purify, to take clean away (2 *Chron.* xxxiv, 3; *Isa.* iv, 4; *Heb.* i, 3); to cleanse away excrescences, excessive growth, of a plant (*John* xv, 2).

Quaternion.

Ravin.

Q.

Quaternion. (*Acts* xii, 4) A guard consisting of four soldiers.

Quick. (*Lev.* xiii, 10; *Num.* xvi, 30; *Ps.* lv, 15.)

Quick contrasts with *dead*, and means *living* or *alive*. The original sense is retained in our verb to *quicken*, which means to make alive, to bring to life.

'T is for the dead, not for the *quick*.

SHAKESPEARE.

Quit, verb. In the sense of *acquit* (*1 Sam.* iv, 9; *1 Cor.* xvi, 13).

Quit, adjective. Acquitted, set free (*Ex.* xxi, 19, 28; *Josh.* ii, 20).

R.

Ragged. The tops of the *ragged* rocks. — *Isa.* ii, 21.

Ragged is the old form of the word now written *rugged*.

The splitting rocks cowered in the sinking sands,
And would not dash me with their *ragged* sides.

SHAKESPEARE.

Ravin. Benjamin shall *ravin* as a wolf. — *Gen.* xlix, 27. See also *Ps.* xvii, 12 *m.*

Rearward.**Road.**

This word is now obsolete. It meant to prey with rapacity. Our *ravenous* comes from the same root.

Rearward. David and his men passed on in the *rearward* with Achish. — 1 *Sam.* xxix, 2. See also *Isa.* lii, 12; lviii, 8.

This is the seventeenth-century form of the word now written rearguard.

Now in the *rearward* comes the Duke and his.

SHAKESPEARE.

Receipt. (*Matt.* ix, 9; *Mark* ii, 14; *Luke* v, 27.) A place for receiving.

Refrain. (*Prov.* x, 19.) To bridle, hold in check.

Riches. For in one hour so great *riches* is come to naught. — *Rev.* xviii, 17.

It will be noticed that the verb agreeing with *riches* is in the singular number, and this is strictly correct. The *s* in *riches* is not the sign of the plural, but a part of the word itself, which is a shortened form of the French *richesse*.

Road. And Achish said, Whither have ye made a *road* to-day? — 1 *Sam.* xxvii, 10.

The word *road* would now be exactly rendered by our modern term *raid*. Both are from the

Room.

Secure.

verb *ride*, and mean a hostile *riding* or *inroad* into a country.

Room. (*Ps.* xxx, 8.) Space, place. In *Luke* xiv, 7-10, by *room* is meant a place at table.

S.

Savour. (*Matt.* xvi, 23.) To *savour* (Latin *sapere*) is to think, to be of a certain way of thinking or turn of mind. "Thou *savourest* not (thinkest not) the things that be of God."

When I was a child I *savoured* as a child. (*1 Cor.* xiii, 11, quoted in Latimer's *Sermons*.)

Scrabble. [David] feigned himself mad in their hands, and *scrabbled* on the doors of the gate. — *1 Sam.* xxi, 13.

The meaning of this obsolete English word would be expressed by our modern scribble or scrawl, — to make unmeaning marks.

Scrip. (*1 Sam.* xvii, 40; *Matt.* x, 10.) A wallet or small bag.

Sect. (See *Heresy*.)

Secure (properly, without care, *sine cura*), free from anxiety or sense of danger (*Judges* xviii, 7, 10, 27). So in *Matt.* xxviii, 14, we will *secure* you, — literally, will make you without care.

Seditions.**Shambles.**

Seditions. (*Gal. v, 20.*) In the sense of divisions.

Seethe. Set on the great pot, and *seethe* pottage for the sons of the prophets. — *2 Kings iv, 38.*

Seethe means, to boil: it is now obsolete in its literal sense.

Senate. (*Acts v, 21.*) Council of elders; a part of the Jewish Sanhedrim.

Servitor. (*2 Kings iv, 43.*) A servant, a personal attendant.

Set to. Hath *set to* his seal that God is true. — *John iii, 33.*

These words apparently mean, has set (affixed) these words to his seal, as a motto. On the contrary, the meaning is, has set his seal to these words,—has attested their truth by his seal affixed to them. *Set-to* is a compound verb meaning to affix; he has *set-to* his seal (has set his seal to it), that God is true.

If it be so, they must *set to* their hands, and shall *set to* their hands.

Old MS. in NAPIER'S *Memorials of the Marquis of Montrose.*

Shambles. (*1 Cor. x, 25.*) Flesh-market, where meat was sold, and where meat that had been offered in sacrifice to idols was sometimes exposed for sale.

Shamefacedness.**Shroud.**

Shamefacedness. (1 *Tim.* ii, 9) is a corruption in modern editions for *shamefastness* (like steadfastness from steadfast), meaning a settled, confirmed habit of modesty and decorum.

Shamefast she was, in maiden's *shamefastness*.

CHAUCER, *Doctor of Physic's Tale*.

You shamefast are, but *shamefastness* itself is she.

SPENSER, *Fairy Queen*.

Sherd. (*Isa.* xxx, 14.) A shred, or fragment.

Should. And *should* have been killed of them. — *Acts* xxiii, 27.

This would now mean, ought to have been killed; and that might naturally be mistaken for the true sense. Was about to be (killed) is the literal rendering, and was expressed by *should have been* (killed) in old English.

Shroud. Behold, the Assyrian was a cedar in Lebanon with fair branches, and with a shadowing *shroud*, etc. — *Ezek.* xxxi, 3.

Shroud is obsolete in the sense in which it is here used: it means *cover*, *shelter*. In an old English poem occur the following lines, in which *shroud* is used in the same connection as in the passage in Ezekiel: —

Silly.**Sincere.**

Where like a mounting cedar he should bear
His plumed top aloft into the air ;
And let these shrubs sit underneath his *shrouds*,
Whilst in his arms he doth embrace the clouds.

Silly. Ephraim also is like a *silly* dove. *Hosea* vii, 11.
See also 2 *Tim.* iii, 6.

Silly, in modern usage, has acquired an opprobrious sense which it had not originally: it is derived from an Anglo-Saxon word meaning happy, and its meaning in early English literature is simple, harmless, guileless. The old writers speak, for example, of *silly* sheep, that is, harmless sheep, *silly* woman, that is, a simple, guileless woman.

Silverling. (*Isa.* vii, 33; elsewhere "a piece of silver.")
A small silver coin of uncertain value.

Sincere. As new-born babes, desire the *sincere* milk of the word, that ye may grow thereby. — 1 *Pet.* ii, 2.

Sincere is said to be derived from *sine cera*, literally without wax, that is, the pure, clear honey. Hence the primitive meaning of the word is *pure, unadulterated*, and this is the sense of the word in the above passage. A similar use

Sith.

Sore.

of *sincere* was common in the literature of the seventeenth century.

But the good, *sincere*, and true nard is known by the lightness, red color, sweet smell, and the taste especially.

HOLLAND'S *Pliny*.

Sith. (*Ezek.* xxxv, 6, and heading to *Rom.* v.) One of the early forms of the word now written *since*.

Skill, verb. There is not any among us that can *skill* to hew timber like unto the Sidonians. — 1 *Kings* v, 6. See also 2 *Chron.* ii, 7, 8; xxxiv, 12.

The verb to *skill* is now obsolete: it meant to *understand*. Lord Bacon uses it in this sense in the following passage:

Sylla could not *skill* of letters, and therefore knew not how to dictate.

Slow-bellies. (*Titus* i, 12.) Slothful gluttons.

Smoke. (See *on a smoke*.)

Sod, Soddén. (*Gen.* xxv, 29; *Ex.* xii, 9.) The past tense and past participle of *seethe*, to boil.

Sodering. (*Isa.* xli, 7.) The old spelling of *soldering*.

Sore. (2 *Chron.* xxi, 19; *Job* ii, 7; *Psa.* ii, 5.) Grievous, severe, painful. — **Sorely.** (*Gen.* xlix, 23; *Isa.* xxiii, 5.) Greatly, grievously. — **Sorer.** (*Heb.* x, 29.) Comparative of *sore*.

Sottish.**Straitness.**

Sottish. (*Jer.* iv, 22.) Stupid, senseless.

Sped. Have they not *sped*? (*Judges* v, 30) have they not succeeded?

Speed. (*Gen.* xxiv, 12.) Success.

Stand upon. (*2 Sam.* i, 9, 10.) More correctly, stand up against, assail.

Story. The *story* of the prophet Iddo. — *2 Chron.* xiii, 22.

Story, in this passage, and in *2 Chron.* xxiv, 27, is used in its original sense of *history*. *Story* is a contraction of *history*, from the Greek *historia*; Italian *storia*.

Strait, adj. Narrow (*2 Kings*, vi, 1; *Matt.* vii, 13).

Strait, noun. A narrow place; hence, *in a strait* (*1 Sam.* xiii, 6) means in difficulty; and in *Philip.* i, 23, *in a strait betwixt the two*, is a case where it is difficult to make a choice.

Straitly. (*Gen.* xliii, 7; *Mark* i, 43.) Strictly; (*Josh.* vi, 1) closely.

Straitest. (*Acts* xxvi, 5.) Strictest.

Straitness. (*Deut.* xxviii, 53, 55, 57; *Job* xxxvi, 16; *Jer.* xix, 9.) Literally, narrowness, and hence distress, difficulty.

Strake.**Table.**

Strake. (*Acts* xxvii, 17.) The past tense of the verb to *strike*, for which we now use *struck*.

Strake, noun. A streak (*Gen.* xxx, 37; *Lev.* xiv. 37).

Swine. (*Lev.* xi, 7; *Prov.* xi, 22.) In these passages *swine* is used in the singular, a use that is now obsolete.

T.

Tabernacles. If thou wilt, let us make here three *tabernacles*. — *Matt.* xvii, 4. See also *Num.* xxiv, 5; *Job* xi, 14.

The modern sense of *tabernacle* suggests much more imposing associations than belong to the word in the original thus rendered. The meaning of the term is *tents* or movable dwellings. The *feast of tabernacles* was simply the feast of *booths*, when all Israelites dwelt in booths seven days (*Lev.* xxii, 42, 43).

Table. Not in *tables* of stone, but in fleshy *tables* of the heart. — *2 Cor.* iii, 3. See also *Isa.* xxx, 8; *Luke* i, 63; *Hab.* ii, 2.

The word *tablet* would more accurately denote what was meant by *table* in the older writers.

Yea, from the *table* of my memory

I'll wipe away all trivial fond records.

SHAKESPEARE.

Tablets.**Temperance.**

Tablets (*Isa.* iii, 20) should be perfume-boxes, belonging to a lady's toilet furniture.

Tabret. (*Gen.* xxi, 27; *Job* xvii, 6.) A small drum, perhaps like the tambourine.

Tache. (*Ex.* xxvi, 6, 11, etc.) A fastening, or catch, the same as *tack*, and connected with *attach*.

Tale. There shall no straw be given you, yet shall ye deliver the *tale* of bricks. — *Ex.* v, 18. See also *1 Sam.* xviii, 27; *1 Chron.* ix, 28.

The *tale* is what we would call the *tally*, the number *told* off or counted; hence, in general, a full number. The word occurs in one of Milton's poems, where it may have been misunderstood by many readers.

And every shepherd tells his *tale*,
Under the hawthorn in the dale.

This does not mean that every shepherd relates his story, but tells or counts his *tally*, that is, counts the *number* of his sheep.

Taverns. (*Acts* xxviii, 15.) The Latin *tabernæ*; "Three Taverns," a station on the Appian Road from Puteoli to Rome, and a frequent meeting-place of travelers.

Temperance. But the fruit of the spirit is

Temporal.**Tittle.**

meekness, *temperance*. — *Gal.* v, 23. See also *Acts* xxiv, 25; 2 *Peter* i, 6.

The original meaning of *temperance* is self-restraint, moderation, in general, and this is the sense of it in the above passage. In modern usage, it specially denotes moderation in eating and drinking.

The virtue of prosperity is *temperance*; the virtue of adversity is fortitude.

BACON'S *Essays*.

Temporal (2 *Cor.* iv, 18), for temporary.

Tempt. (*Gen.* xxii, 1; *Ex.* xvii, 7; *Num.* xiv, 22.) To try, to put to the test.

Thought. Take no *thought* for your life. — *Matt.* vi, 25.

In this passage *thought* has its old sense of *anxious* care. The precept does not signify that we are not to have *proper* thought or consideration for our life, but that we are not to be unduly or over-anxiously solicitous regarding it.

Harris, an alderman of London, was put in trouble, and died of *thought* and anxiety before his business came to an end.

LORD BACON, *History of King Henry VII.*

Tittle. Till heaven and earth pass, one jot or one *tittle* shall in no wise pass from the law till all be fulfilled. — *Matt.* v, 18. See also *Luke* xvi, 17.

To.

Translate.

The *jot* was the smallest letter of the Hebrew alphabet. A *tittle* was a little curved hook by which some of the Hebrew letters were distinguished.

To. We have Abraham *to* our father (*Matt.* iii, 9; *Luke* iii, 8, etc.), where we should use *for*.

Tormentor. And his lord was wroth, and delivered him to the *tormentors*, etc. — *Matt.* xviii, 34.

Tormentor is the old English term for *executioner*, or torturer.

Town-clerk. (*Acts* xix, 35.) Properly, scribe, or recorder, namely, of the laws and decrees of the state, and exercising the authority of a Roman magistrate whose powers are not strictly defined.

Translate. To *translate* the kingdom from the house of Saul. — *2 Sam.* iii, 10. See also *Heb.* xi, 5.

We should now use *transfer* in place of *translate*; but both words are from the Latin verb *transfero, translatus*, meaning to carry or take from one place to another. To *translate*, in modern usage, is confined almost wholly to the act of transferring from one *language* to another; but in the seventeenth century it had an application as wide as *transfer* now has.

Trow.

Untoward.

Trow. (*Luke* xvii, 9.) Think, believe, suppose.

Turn again, for return; as in Coverdale's translation. *Job* x, 21, "afore I go thither, from whence I shall not *turn again*"; and in *Ruth* i, 11, 12, where *return* should be used, as in verses 7, 8, 10, 16; and 1 *Sam.* xv, 25, for *return*, used in verse 26.

Turtle. And the voice of the *turtle* is heard in our land.

Turtle is the old designation for turtle-dove.

Twain. (1 *Sam.* xviii, 22; *Ezek.* xxi, 19; *Matt.* v, 41.) Two; whether of them *twain* (*Matt.* xxi, 31), which of the two.

U.

Unction. But ye have an *unction* from the Holy One.
— 1 *John* ii, 20.

The same Greek word here rendered *unction* is translated by the term *anointing* in 1 *John* ii, 27. It is applied to the spiritual influence of the Holy Ghost.

Undersetter. (1 *Kings* vii, 30, 34.) Prop, support.

Undertake. (*Isa.* xxxviii, 14.) To be surety.

Untoward. (*Acts* ii, 40.) *Untoward* can hardly be said to be in use now: it means *perverse*, intractable.

Usury.Vehement.

Usury. Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with *usury*? — *Luke* xix, 23.

Usury now means the lending of money at extortionate interest; but at the time of our translation it meant *any* interest,—a sum paid for the *use* of money: hence, mine own with *usury*, means mine own with *interest*. It is used in the same sense of *interest* in the following passage from Bacon's Essays.

Since there must be borrowing and lending, and men are so hard of heart as they will not lend freely, *usury* must be permitted.

V.

Vagabond. Let his children be continually *vagabonds*, and beg. — *Ps.* cix, 10. See also *Gen.* iv, 12; *Acts* xix, 3.

The literal meaning of *vagabond* is a wanderer, and this is the sense of the word in the passage quoted. It has since acquired a disreputable association not originally implied in the word.

Vehement. And it came to pass, when the sun did arise, that God prepared a *vehement* east wind. — *Jonah* iv, 8.

Very.**Virtue.**

We should now use the word *violent*, as vehement is confined to the action of the mind ; but in old English the word was applied to the elements also.

Very. Art thou my *very* son Esau ? — *Gen.* xxvii, 24.
See also *John* vii, 26.

Very has here its original sense of *true*.

This gentleman, the prince's near ally,
My *very* friend, hath got his mortal hurt
In my behalf.

SHAKESPEARE.

Vex. (*Ex.* xxii, 21 ; *Num.* xxv, 17 ; *Matt.* xv, 22 ; xvii, 15 ; *Acts* xii, 1.) To torment, harass, oppress.

Vile. (*Philip.* iii, 21 ; *James* ii, 2.) Humble, of little worth.

Virtue. For there went *virtue* out of him and healed them all. — *Luke* vi, 19.

Virtue has here its original meaning of power, or strength. It is derived from *virtus*, meaning literally *manhood*, or *manliness*, which was the *virtue* most valued in old Roman days ; afterwards it came to denote moral excellence generally.

Or have ye chosen this place
After the toil of battle to repose
Your wearied *virtue* ?

MILTON, *Paradise Lost*.

Vocation.**Wax.**

Vocation. That ye walk worthy of the *vocation* where-
with ye are called. — *Eph.* iv, 1.

Vocation in its modern usage means *employ-
ment*, but its original sense is *calling*, a use well
exemplified in the following passage from Lati-
mer : —

We should tarry our *vocation* till God call us ; we should
have a *calling* of God.

Volume. Then said I, Lo, I come (in the *volume* of
the book it is written of me) to do thy will, O God. — *Heb.*
x, 7. See also *Ps.* xl, 7.

Volume means originally a *roll*, from the form
of the ancient manuscripts.

W.

Wait upon. (*Ps.* cxii, 2.) To watch, attend.

Wantonness. (*Rom.* xiii, 13 ; 2 *Peter* ii, 18.) Licen-
tiousness, dissolute living.

Ware. (*Acts* xiv, 16.) Aware. In 2 *Tim.* iv, 15, it is
the translation of another word, and “be thou *ware*”
means do thou beware.

Wax. To grow (*Ex.* xxii, 24 ; 1 *Sam.* iii, 2 ; *Matt.*
xxiv, 12 ; *Luke* xii, 33).

Waxen.**Whisperer.**

Waxen. Grown (*Gen.* xix, 13; *Lev.* xxv, 39).

Way, Ways. To go one's *way*, to go their *ways*, means simply to go; to go away, to depart. Went their *ways* (*John* xi, 46) means, went away, not that they went by different ways. Go your *ways* (*Luke* x, 3) has no reference to the different routes they were to take.

Wealth. *Wealth* and riches shall be in his house. — *Ps.* cxii, 3.

In this passage *wealth* is not a synonym for *riches*: it means well-being in general, not the restricted modern sense of *pecuniary* well-being. Compare *Esth.* x, 3, "seeking the *wealth* of his people," their well-being; *1 Cor.* x, 24, "seek every man another's *wealth*," another's good.

Wealthy. *Wealthy* nation (*Jer.* xlix, 31), tranquil, secure. A *wealthy* place (*Ps.* lxvi, 12), a place of abundance.

Well (*Cant.* iv, 15; *John* iv, 14) was originally a spring or fountain.

Wench. (2 *Sam.* xvii, 17.) A girl commonly of humble birth.

When as. (*Matt.* i, 18.) Old English for *when*.

Whisperer. (*Prov.* xvi, 28; *Rom.* i, 29.) A secret informer.

 Whispering.

 Witty.

Whispering. (2 Cor. xii, 20.) Secret information maliciously given.

Wicked, a noun, for wicked one, or ones. And then shall that *wicked* be revealed (2 Thess. ii, 8).

His head these *wicked* took.

Stow's *Annals*.

Will, *verb*. Often used for the third person, *wills*. John vii, 17, if any man *will* do his will, — properly, *wills* to do his will. Prov. xxi, 1; Dan. iv, 17; 1 Cor. vii, 36.

Wimple. The Lord will take away . . . the mantles and the *wimples*. — Isa. iii, 22. A covering for the neck.

Wise, *noun*. Old English for way, manner. On this *wise* (Matt. i, 18), in this manner. Acts xiii, 34; Heb. iv, 4.

Wist, *verb*. The past tense (*knew*) of the old English verb *to wit* (*to know*). Ex. xvi, 15; Mark ix, 6; Luke ii, 49; Acts xxiii, 5.

Wit, *verb*. To *wit* (2 Cor. viii, 1). See the article *Do*.

Wit, *noun*. Knowledge, understanding. Are at their *wit's* end (Ps. cvii, 27).

Witty. I Wisdom dwell with prudence, and find out knowledge of *witty* inventions. — Prov. viii, 12. See also Judges xi, 23.

Witty now means *smart*; but originally it had a larger and nobler meaning, signifying

Woe worth.**Wot, Wotteth.**

wise, ingenious. *Witty* inventions denotes ingenious or skillful inventions.

Woe worth. Howl ye, *Wo worth* the day. — *Ezek. xxx, 2.*

This is an old English idiom, now obsolete. *Wo worth* means *wo be* to. *Worth* has no connection with the modern noun *worth*, being derived from the Saxon verb *weorthan*, to be.

Worship, noun. From *worth*, with the formative termination *ship*, *worship* = worthiness denoted the honor or reverence of which one was considered worthy. The noun is so used in *Josh. v, 14*, "fell on his face and did *worship*"; that is, did obeisance, as the same Hebrew word is often translated (did, or made, obeisance, *Gen. xxxvii, 7, 9, 11*; *Ex. xviii, 7*; *2 Kings i, 16*, etc.), expressing reverence by falling on his face.

Worship, verb. To honor, to express the respect and homage due to the worth and dignity of the one so honored. It is now restricted, in common use, to the homage due only to the Deity; but in old English it expressed the homage due to superior worth or station. *Matt. xviii, 26*, "fell down and *worshiped* him"; more literally, falling, prostrated himself before him, as the same act is expressed in *2 Kings iv, 37*, "fell at his feet and bowed herself to the ground."

Wot, Wotteth. The present tense (*know*) of the old

Would to God.**Yoke-fellow.**

verb *to wit* (*to know*). *Gen.* xxi, 26; xxxix, 8; *Josh.* ii, 5; *Philip.* i, 22.

Would to God! This exclamation is purely English, and is not found in the Hebrew or Greek Scriptures. "Would God" (*Num.* xi, 29; *Deut.* xxviii, 67; *2 Kings* v, 3) or "Would to God" (*Ex.* xvi, 3; *Josh.* vii, 7) is more properly expressed by "O that," as in *Deut.* v, 29; *Job* vi, 8, etc.; *Psa.* xiv, 7, etc.; *Cant.* viii, 1; *Jer.* ix, 1, 2. In the New Testament, "I would to God" (*Acts* xxvi, 29) should be, I could pray to God, *1 Cor.* iv, 8; *2 Cor.* xi, 1, properly, I would that.

Y.

Yesternight. The God of your father spake unto me *yesternight*. — *Gen.* xxxi, 29.

We have lost the word *yesternight*: its meaning is, however, sufficiently evident from the analogy of *yesterday*.

Yoke-fellow. And I entreat thee also, true *yoke-fellow*. — *Philip.* iv, 3.

This is a fine word which has dropped out of the language: it is equivalent to *comrade*, *companion*, and was in common use in the literature of the seventeenth century.

Yoke-fellows in arms,
Let us to France. SHAKESPEARE.

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